

Historical 

Sketches 

Presbyterian Church Victor.

1888.



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HISTORICAL SKETCH
OF THE
First Presbyterian Church

OF
VICTOR, N. Y.

INCLUDING AN INTRODUCTORY SKETCH OF VICTOR AND ITS EARLY
HISTORY AND AN APPENDIX WITH ROLLS OF MINISTERS,
OFFICERS AND CHURCH MEMBERS; SOME IMPORTANT
DOCUMENTS; A ROLL OF THE SABBATH SCHOOL
IN 1888; THE STATUTE AND CHURCH
LAWS GOVERNING THIS
ORGANIZATION.

BY
REV. CLARENCE W. BACKUS,
The Pastor.

July 2, 1888.



NOTE.

I am indebted to the following sources for much of the historical matter in these sketches.

Turner's Phelps and Gorham Purchase.

Rev. James H. Hotchkin's History of the purchase and settlement of Western New York and the Rise, Progress and present state of the Presbyterian Church in that section.

Documentary History.

W. H. McIntosh's History of Ontario County.

Records of the Presbyterian Church of Victor, from 1788 to the present time.

"Half Century of the Presbytery of Ontario."

"Half Century of the Presbytery of Rochester."

So far as practicable I have aimed to compile from established records and history as thereby enhancing the historical value of these sketches. Everything is carefully substantiated from the various sources of information.



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1888.

I.

VICTOR AND THE SENECA.

DENONVILLE'S ENCOUNTER WITH THE RED MEN,
TWO HUNDRED YEARS AGO.

VICTOR was originally in the possession of the Seneca Indians, a branch of the war-like Iroquois. The principal village was on what is now called Boughton Hill, and largely on the farms owned by Robert Bruce Moore and Baldwin Green. DeNonville, the French General, calls this village Ga-os-sach-gwa. It was "the famous Babylon of the Tsonnon-tousans, (Senecas) * * * situated at the top of a mountain of earth, to which one rises by three terraces or hills."

It is claimed that Father Chaumonot, a Jesuit Father, from a missionary station at St. Marie, on the river Severn, near lake Huron, was the first white man who visited this village of the Senecas, and that his visit occurred in the fall of 1656. It is known that as early as 1640, he and Father Brebeuf were at Niagara beginning such missionary work. It is also claimed that in November of 1668 the Senecas sent to Montreal, requesting the Jesuits there to send them missionaries, and that in compliance with this request, Father Garnier established a mission on Boughton Hill, called St. James. There is also evidence that LaSalle,

that distinguished and indomitable young French adventurer and founder of Frontenac (now Kingston), visited this village of the Senecas as early as August or September of 1669.

At Victor is also located the battle ground of DeNonville with the Senecas. (For the authentic account of the battle see Turner's "DeNonville's invasion of the Genesee Country, page 465, Phelps Purchase.") Landing his forces at Irondequoit Bay, July 10th, 1687, he followed the old Indian trail, leading from that point to the foot of Canandaigua Lake, until he came to the hill back of Victor, the plateau now owned by the Dryers, and where the old church stood. There are those who claim that the ambuscade was further west than this, nearer where the present Pittsford road enters the village. But this does not satisfy the conditions of the authentic accounts. The Pittsford road at that point is made from the side hill, and the gully originally there, was hardly more than a ditch, and not on the Canandaigua Lake trail, which went back of the Ladd house and across the Dryer farm. While the gully near Wm. C. Dryer's is wanting, in that there was no stream running through it. The Chief Brant pointed out this defect in the map. The trail DeNonville is described as following, after crossing the Dryer plateau, lead east back of the present stores, to the Smith Jones spring that now supplies most of the village with water, thence to the three forks, and from there towards Sidell's to the spring about a mile east of Boughton Hill, and on the foot of the Lake. Coming down on this trail from the north to the brook running under Main street near Mr. Heath's drug store, a trail would naturally branch off from the main one to Boughton Hill. With this view agrees the account of the French Jesuit priest present at the battle. His name is L'Abbe de Belmont. In the course of his description he says, "the village is upon a high hill which is surrounded by three little hills or terraces at the foot of a valley, and opposite

some other hills, between which passes a large brook, which in a little valley makes a little marsh covered with alders. This is the place which they selected for their ambushade. They divided themselves, posted 300 men along the falling brook between the two hills in a great thicket of beech trees." Standing on the Dryer plateau back of Mr. Truman Dryer's house, this is the very scene before you. Beyond, across the valley, is Boughton hill, answering to the high hill surrounded by three terraces. In the valley below is the brook running eastward through the Covill marsh lands, and beyond toward the south-east, on the Covill farm, what is left of the beech thicket described, and which then covered the ground about the brook running across Main Street. It should be remembered that at the time of the fight the slopes from above into the valley were steep and heavily wooded and that the swamp below was a sort of jungle. The "height of the hill" occupied by DeNonville and to which the fleeing advance guard were driven, can be no other than the Dryer plateau. There raged the last of the conflict, until the beating of the drums and rallying of the French "frightened the 300 Tsonnontousans of the ambushade, who fled from above to the 500 that were ambushed below." Upon this plateau have been found relics of the battle.

To this plateau, following the Indian trail, came the advanced guard of DeNonville's army, and defiled into the little valley, and along the brook, back of the Cornford Foundry. When they had passed by the beeches, and came upon the brook running through the valley they were startled and thrown into confusion by the "terrible whoop" and "volley" from the Senecas concealed in the thicket on the bank of the falling brook, down which the advance had passed. Part fled back at once, the others fired two volleys and then made a precipitate retreat, followed closely by the Senecas. Up over the present business part of the village the battle raged until the heights above were

gained; here DeNonville and the main body were met hastening to the scene of carnage. Here the Senecas made one last desperate assault. DeNonville ordered the drums to beat. The Senecas, startled by the sound, gave way and fled to the 500 below. Thus ended this memorable fight. Here the French priest continues his narrative as follows: "A council was held. It was resolved, as it was late, to sleep on the field of battle for camp." (On the Dryer plateau, the last scene of the engagement.) "On the morrow we marched in battle order, waiting for an attack. We descended the hill by a little sloping valley or gorge, *through which ran a brook bordered with thick bushes,*" (an exact description of that back of Cornford's Foundry) and which discharges itself at the foot of a hill, in a marsh full of deep mud," (that back of the Lewis place) "but planted with alders so thick that one could scarcely see. There it was that they had stationed their two ambuscades and where, perhaps we would have been defeated, if they had not mistaken our advance guards for the whole army and been so hasty in firing.

Encamped above, and in the morning drawn up in battle array, with his left resting on the edge of the little sloping valley. DeNonville would not have marched his army by right flank, across the ravines to the present Pittsford road, when by a left flank movement he could far better defile, as he did, down through the little sloping valley back of the Foundry. I have carefully examined the high ground north of the village, both eastward and westward, and the little sloping valley back of the Foundry is the only one that answers to the French Priest's description, or from the natural conformation of the ground, could have answered to it, before the present Pittsford road was made. A careful examination will show that the latter point cannot well be mistaken for the French Priest's little sloping valley back of the furnace. An historian speaks of the descent to the valley being "near the Pittsford road." It was near it but not at or through it. The valley back of the furnace

approaches it on the northwest, and formerly the Pittsford road entered the village near Gallup's store. DeNonville had with him about 800 Indians, four batallions of regulars and four of militia, while the Senecas had 300 in ambush west of the falling brook, running through the village, and 500 in ambush over towards the railroad.



II.

THE TOWN OF VICTOR.--- WHEN FORMED.

THE PRESBYTERIAN CHURCH IN VICTOR THE FIFTH
OLDEST CHURCH ORGANIZATION IN
WESTERN NEW YORK.

THAT part of New York State lying west of a meridian drawn through Seneca Lake, and formerly known as the Genesee Country, "(Pleasant Valley)" was, when settled a part of Massachusetts, and inhabited by the Seneca Indians, a branch of the "Five Nations," afterwards known as the "Six Nations" when joined by the Tuscororas from North Carolina.

Soon after the war of the Revolution, and on October 22, 1784, the United States concluded a treaty of perpetual peace and amity with the Six Nations. This opened the way to the settlement of Western New York.

"The Genesee Country," west of Seneca Lake, and comprising about six million acres, was in 1787 contracted to Oliver Phelps and Nathaniel Gorham for \$100,000. Mr. Phelps was a native of Connecticut, but both he and Mr. Gorham were at the time of the purchase residents of Massachusetts. This accounts for the New England complexion given to the early settlements of this part of the state, both religiously and otherwise. These two gentlemen bought of Massachusetts the pre-emptive right to this territory of

Western New York.—That is, the right or privilege of selection and purchase before all others. Having secured this right they proceeded at once to extinguish, by purchase from the Indians, their title to the same. This was accomplished as far as the Genesee River, July 8, 1788, when Messrs. Phelps and Gorham bought and paid for more than two million acres of land, embracing the territory between Seneca Lake and the Genesee river on the east and west and the State of Pennsylvania and Lake Ontario on the south and north. The Legislature of Massachusetts confirmed to them this purchase on November 21, 1788. These owners then surveyed this tract, dividing it into "ranges" by lines running north and south and six miles apart. These "ranges" were numbered from east to west. (Victor lies in the fourth range.)

These "ranges" were then sub-divided into townships by lines running east and west and six miles apart, making a township to consist of six miles square, and numbered from south to north. (Victor is the 11th township in the 4th range.)

The townships were then divided into farms or lots of 160 acres each, and in this form sold.

Formerly, Ontario County was co-extensive with "the Genesee country," but was subsequently restricted to its present limits. The town of Victor was formerly a part of Bloomfield, and was set off therefrom in 1812, and organized April 6, 1813, in the "Presbyterian Meeting-house" which at that time stood on the hill back of Mr. Gallup's store.

Most of the early settlers came from New England; from Massachusetts and Connecticut.

In 1788 Peter Shaffer settled at Scottsville. At that time only four or five white families lived on the road between Scottsville and Utica.

Enos and Jared Boughton were the first settlers in the town of Victor, Jared Boughton, a native of Connecticut, was born in February 19, 1766. Subsequently the change

of a disputed State boundary line brought the place of his birth within New York State.

In 1787 he married Olive Stone, of Stockbridge, Mass., and moved his residence there. Jared and Enos Boughton visited Victor as early as the spring of 1788, and having selected the 11th township in the 4th range as a desirable location, purchased it that fall, of Messrs. Phelps and Gorham, for twenty cents per acre. The purchase was made in behalf of their father Hezekiah and was intended for a family possession.

In the Spring of 1789, Enos, Jared and Hezekiah, Jr. three brothers, together with their uncle Levi Boughton and Jacob Lobdell, returned to Victor, and during the summer built a log cabin, and sowed some wheat and buckwheat. As they had brought some fourteen head of cattle with them, it was necessary to leave some one in charge. This duty devolved upon Jacob Lobdell, a young man about eighteen years old. Lobdell boarded during the winter with Elijah Rose, who lived three miles away in the town of Bloomfield. The others of the party returned East,

February 19, 1790, Jared Boughton, and his wife, and a two-year-old son Selleck, and infant daughter Melania, six months old, accompanied by Jared's youngest brother Seymour Boughton, left Stockbridge for their new Western home, where they arrived March 7, 1790, after a journey fraught with unusual hardships and dangers.

Subsequently, in October, 1790, Jared's father arrived with his family and the families of his married sons. Hezekiah Jr., died on his way from the East, but his family continued their journey to the end. Col. Claudius Victor Boughton, a son of Hezekiah Jr., gave to Victor its name. The town voted this as a reward for "gallant services upon the Niagara frontier" in the war of 1812, to "which the Legislature of New York added the presentation of a sword." Among the sons of Jared Boughton were Selleck, an attorney in Rochester; Frederick, of Pittsford; (the first white

child born in Victor, born June 1, 1791), Jared H., of Victor; Enos, of East Bloomfield; Mrs. Dr. A. G. Smith, of New York; Mrs. Bennett Lewis, of Green County, Ohio, and Mrs. Mortimer Buel, of Geneseo.

In July, 1790, an official census, taken by General Amos Hall, showed four families and twenty persons in the town of Victor.

I have thus particularly mentioned the family of Jared Boughton, because they were in fact the first settlers of the town, and identified with all its interests and early growth. Jared Boughton was a member of the first board of trustees of the Presbyterian church at its incorporation September 13, 1798. In fact all the early settlers, at all religiously inclined, were identified with this church organization. It was the only religious organization in the community for a number of years, and the fifth oldest church organization in Western New York.

It is not the intention to go over ground so well written up in the past, as the above; but merely to introduce the history of a church that began with and has grown up as a part of the settlement of the town of Victor and so largely determined its religious character. This church is one of the old land-marks in the history of Western New York, and its integrity, stability and history should be maintained as the heritage of Christian forefathers who gave to Victor its early existence, and established its leading religious influence.

III.

CHURCH ORGANIZATION--VICTOR.

IT has been seen that the early settlers of Victor were largely from Massachusetts and Connecticut, or near their borders in Eastern New York State.

The scattered character of these early settlements retarded somewhat the organization of religious societies, and when such were organized, determined them, largely, as Congregational or Presbyterian.

The following from the history by Rev. James H. Hotchkin who was preaching in West Bloomfield as early as 1801, is quoted in substantiation of the above statement. (see p. 27.) "For some years after the settlement of the country commenced, no minister of the gospel, of the Presbyterian or Congregational denominations resided within its boundaries, nor was any church of these denominations organized. Whether any ministers or churches of other denominations were in existence on this field is not known to the writer."

Undoubtedly if there were any such, Mr. Hotchkin, himself on the field as early as 1801, would have known it.

In 1765 Rev. Samuel Kirkland, a Congregational minister; was at Victor, as a missionary among the Senecas.

In 1795, Rev. Zadoc Hunn, of Berkshire County, Mass., located on a farm in Canandaigua, adjoining the present town of Bristol. He was the first resident minister, and

assisted in the organization of the East Bloomfield Congregational church, November 5, 1796. After Mr. Hunn came Rev. John Rolph from Massachusetts and was installed pastor of the South Bristol Congregational church, January, 1797, (organized December 1796.) This church has since become extinct. Of this occasion Mr. Hotchkin remarks, "the ministers who composed this council" (convened to install Mr. Rolph) "were Rev. Zadoc Hunn, Rev. Eliphalet Steel, of Paris, Oneida County, and Rev. Dr. Asahel S. Norton, of Clinton, Oneida County." . . . "These were the nearest ministers to be obtained." . . . "This undoubtedly, was the first ecclesiastical council ever convened in the State of New York, west of the east line of the Military Tract."

The third minister to settle was the Rev. Reuben Parmele, who organized the Victor church September 13, 1798, and was installed its pastor February 14, 1799. Previous to this there had been some missionary work done at points in this field by the missionaries of the Congregational and Presbyterian denominations.

In 1793 Rev. Ira Condict "a missionary under the appointment of the General Assembly" had organized a Congregational church at Palmyra, but this church had no settled pastor until after 1800.

In 1795, Rev. Daniel Thatcher, a missionary of the General Assembly of the Presbyterian church, organized a church at Elmira which became extinct about 1810. Also a Presbyterian church at Charlestown, now Lima; and another in Geneseo. ("This is the church which now has its location at the little village of Lakeville, at the foot of Conesus lake.")

Soon after 1790, under the direction of Rev. John Smith, of Dighton, Mass., a number of settlers, members in eastern Churches, are said to have assembled at Canandaigua, and there as a church, protempore, to have partaken of the Lord's Supper. There is no official record of the

occurrence, extant. The Congregational church there was organized February, 1799. St. Mathew's church, of Canandaigua (Episcopal) was organized February 4, 1799, but became extinct.

It is thus evident that the Victor Presbyterian church is one of the first and oldest church organizations in that part of Western New York, known as "the Genesee Country" and lying west of Seneca Lake. The following table will show its position in the order of organization:

Palmyra church——	1793
Lima church——	1795
Geneseo church (Lakeville)——	1795
East Bloomfield November 5	1796
Victor church, September 13	1798

The Victor church, organized September 13, 1798, was the church of the early settlers in Victor. Their religious predilections were Congregational and Presbyterian, evinced in the character of the church they established. To this church they gave their adherence and support, and it was not until after 1800 that other religious affiliations appeared. The Methodists were the first to follow the Presbyterians, and as early as 1805 Rev. Joseph Jewell, a presiding Elder of the Ontario circuit, (an indefinite territory) was accustomed to visit Victor, but an organization was not effected until 1807, when a class of seven persons was formed. Religious services were held for several years in the School houses in the town, and sometimes in the "Presbyterian meeting-house" on the hill. It was not until 1820 that the Methodists began to build a church. I quote the following from an extract of their church history, found in that of Ontario County by Prof. McIntosh: "A determination was expressed by Mr. Loughborough at the quarterly meeting held January 22, 1820, in the Presbyterian Meeting-house in Victor, to build a house for worship." This church was dedicated August 19, 1821.

In 1834 a Universalist Society was formed and its church completed its organization December 21, 1844.

St. Patrick's Catholic church was built about 1852, and is now a flourishing organization.

The Episcopalians began to establish themselves in 1871, and commenced in 1872 to build their present church, which was formally opened for service February 6, 1873. Such is the outline of church organization in Victor.



IV.

ORGANIZATION OF THE PRESBY- TERIAN CHURCH AT VICTOR.

MR. Jabez Moorehouse, one of the early settlers and one of the original nine members received at the constitution of the church, was the first to establish stated public worship in Victor. Subsequently Rev. Nathaniel Steele, of East Bloomfield church devoted a part of his time to this field, but after a brief ministry death terminated his labors. A few from Victor joined the East Bloomfield church as fruits of his labor. Then came Rev. Reuben Parmele. in 1798, and organized the church.

This organization was incorporated as a Congregational Church September, 13, 1798.

The following is a copy of the Act of Incorporation, as recorded in the County Clerk's office at Canandaigua:

BLOOMFIELD, Sept. 13, 1798.

This may certify that at a legal meeting of the North Congregational Society in Bloomfield, convened agreeably to an act entitled, an act to enable all religious denominations in this State to appoint Trustees who shall be a body corporate for the purpose of taking care of the temporalities of their respective congregations and for other purposes therein mentioned. Jared Boughton, Joseph Brace, Jr., and Thomas Hawley, were chosen as Trustees for, and as considered under the style of, Trustees for the North Congregational Society in Bloomfield, in the County of Ontario and State of New York. Given under our hands and seals at the place above mentioned this thirteenth day of September, A. D., 1798.

JOSEPH BRACE.

JACOB LOBDELL,

JOSHUA KETCHUM, [L. s.]

SEYMOUR BOUGHTON, [L. s.]

Returning Officers.

ONTARIO Co.—ss.: Be it remembered, that on the 15th day of September, in the year one thousand seven hundred and ninety-eight, personally came before me, Moses Atwater, one of the Judges in and for said County, Joseph Brace, who, being duly sworn, declared he saw Joshua Ketchum and Seymour Boughton sign, seal and deliver the within instrument for the uses and purposes therein expressed. I do permit the same to be recorded as such.

MOSES ATWATER.

I certify the foregoing to be a true copy of the original certificate examined and compared with the same and recorded the 15th of September, 1798.

PETER B. PORTER, Clerk.

STATE OF NEW YORK—Ontario County Clerk's Office, Canandaigua, N. Y.—I, William G. Dove, Clerk of the County of Ontario, of the County Court of said County, and of the Supreme Court, both being courts of Record, having a common seal, do hereby certify that I have compared the annexed copy of a certificate of incorporation with the original, recorded in this office in Liber A, page 55, and that the same is a correct transcript therefrom and of the whole of said original.

In witness whereof, I have hereunto set my hand and affixed the seal of said county and courts, this 14th day of February, 1882.

W. G. DOVE, Clerk,

The work of incorporation was under the immediate supervision of Mr. Parmele. Having completed the organization and recorded the act of incorporation, he accepted the invitation to become its pastor; returned east for his family; and arrived with them early in 1799. The constitution of the spiritual part of the church was deferred until his return from the east, probably in order that he might secure the letters of the persons who were to form the nucleus of this part of the organization. The manner of constituting the spiritual church, as then in vogue, and which was probably followed by Mr. Parmele, was for those proposing to associate themselves together as a church of Christ, on a day appointed to assemble, being moderated by a minister.

Each gave proof of his Christian hope and character, those having their letters producing them as evidence of their good standing. If satisfied with one another's qualifications, and the minister's endorsement of the same, they then standing, gave their assent to a summary of Christian doctrine, after which a form of covenant was read by the minister, and to which they all gave their assent, whereupon

they were announced a church of Christ. A record of such proceedings was generally made. (See History by Rev. J. H. Hotchkin.)

Rev. Reuben Parmele having returned with his family, assembled nine persons, as above, five of whom were males and four females. They were Jabez Moorehouse and wife, Elisha Perkins, Mehitable Perkins (his wife), Abijah Williams, Mrs. Hawley, Jemima Brace, Samuel Boughton Dr. Reuben Hart.

These persons adopted and subscribed to certain articles of faith and a covenant, which defined the doctrinal standing and religious character of the church, and the relations to it of all its members.

The doctrinal points involved are those held by the Orthodox Congregational and Presbyterian churches.

On February 13, 1779, an ecclesiastical council was convened to install Mr. Parmele. It consisted of Rev. Zadoc Hunn; Rev. Seth Williston, who was on the field engaged in bringing about what is known as the "Great Revival" of 1799, and which swept Ontario County with its religious influence; also Rev. Mr. Rolph, of South Bristol, and delegates Ehud Hopkins from East Bloomfield Congregational Church, and Aaron Rice from South Bristol Church. (Rev. Mr. Hotchkin also mentions Rev. Jedediah Bushnell, but the records do not show this).

The council examined and approved the call of the church for Mr. Parmele's services, and the articles of faith and form of covenant previously adopted.

It then proceeded to the installation, which took place the following day, February 14th.

Rev. Zadoc Hunn made the opening prayer and gave the charge; Rev. John Rolph preached the sermon; Rev. Seth Williston (afterward Dr. Williston, of Durham, Green County, N. Y.) gave the right hand of fellowship and made the concluding prayer.

Mr. Parmele, when he came to Victor, "was a man in middle life." He had previously been settled in Hinesburgh,

Vermont, but at the time of his removal to Victor, was from Connecticut, and a Congregational minister. He graduated from Yale College in 1781. So far as the writer can ascertain, Mr. Parmele's was the second installation in this region.

The Lord's supper was administered for the first time by this church, on April 7, 1799, on which occasion Mr. Asa Hickox, Jr., (Heacock) and Polly Hickox (probably his wife) were received into the communion of the church. Mr. Joseph Brace, previously admitted, was the first to join the church after its organization.

The early meetings of the church were held in the houses of the leading members, and in barns when the houses were too small to accommodate the audience, and it is probable that when the weather permitted services were held in the open air, and under the protection of the woods near by. It was not until after 1800 that the society began to build a church.

V.

CHURCH ERECTION.

EARLY in 1800, the church known as the "North Congregational Society in Bloomfield" began to agitate the question of building a house of worship. As early as 1804, a subscription paper was circulated in the society and undoubtedly there were those who, although not members of the society, were willing to contribute toward this the first church in this part of the town. West Bloomfield had already begun to build, having erected a frame about 1800. Both of these buildings were erected by the Congregational societies to which they respectively belonged. There was not even the shadow of another church organization in the town to assist in such building, or to lay claim to any interest in it after built.

The subscription paper of 1804 was of the nature of an assessment or tax roll. Each "pater-familias" in the society, or in case of his decease, the representative of the family, was taxed, according to his wealth and age, his proportion of the whole amount to be raised, and by his connection with the society he felt that he stood committed to pay his proportion, whatever it might be. His relation to the society being of his own volition, there was no compulsion from which he could not withdraw. An illustration of this system of assessment and tax is furnished

in the assessment or tax roll found in Appendix (A.) This tax was levied to make a final payment on this very church building.

All the current expenses were met by such a tax; and all expenses of building or otherwise. This is the same custom that prevailed in the East Bloomfield Church, to which this church was closely related. (See Dr. Kendall's sermon, 1851.)

The building was erected in 1805-6, on the hill back of the Gallup store, and was known as the "Meeting House in the North Congregational Society in Bloomfield," subsequently as the "Presbyterian Meeting-House." The pews were owned by members of the society, and when pew-holders moved out of town they often sold their pews to other parties who wished to become members of the society. It is asserted that the neglect on the part of the Trustees to properly guard such sales, and some disaffection on the part of a few in the church about the year 1830, led to conflicting claims as to the rights in the use of the church, and that under the impulse of such contentions, the old church being dilapidated, and the Congregationalists abundantly able to build, a new church was erected and dedicated in 1833. After the Congregationalists had moved into their new church, the Universalists formed a society and occupied the old house on the hill. Thomas Hawley gave the land upon which the first church stood. There is no record, extant, to show that he executed a deed at the time of the gift; but as late as 1818, a deed was drawn conveying said land to the proprietors or pew-holders in the society. This deed was recorded in 1825, but not until other names, apparently more recent purchasers of pews, lately moved in, had been added after the execution of the deed. Abijah Williams was the best carpenter and was a member of the church from its organization and a deacon in the church from July 10, 1812, until his death, March —, 1840. In 1831, Nathan Jenks deeded to the Congregational society the land on which its present church stands. This church was dedicated

Thursday, January 24, 1833, at 11 o'clock in the morning. There were present at the service, Rev. Daniel Johnson and Rev. Reuben Parmele, of Victor; Rev. Silas C. Brown, of West Bloomfield; Rev. Asa Johnson, of Richmond; Rev. Gilbert Morgan, of Rochester, Delegates—Jonathan Smith, East Bloomfield; — Gardner, West Bloomfield; Jas. Templeton, of East Mendon; James Wells, of Richmond; also, Rev. Richard Kay, who was installed by the above named council at 2 o'clock in the afternoon of the same day.

The new church was 40x50 feet, with a gallery and spire, and far in advance of anything in the town for its day, and cost about \$3,500. It was altered and repaired in 1844. "In 1860 an addition was made to the rear; a new spire was built; a bell, weighing 1,700 pounds and costing \$500, was hung in the new spire. Mr. Samuel W. Osborne was appointed a committee with power to select and purchase the bell. He finally found one to suit him at Troy. Mr. Osborne is a man of good judgment; a fine musical ear; and orthodox, as well. It was well for the church that he was chosen; he meant that there should be no heterodox twang to this bell; and its ring to-day is the clear, strong tone, with its silver sweetness, symbol of that pure doctrine and divine truth which have proverbially emanated from its pulpit. There is no uncertain sound to this bell. In 1860 the town clock was placed in the Presbyterian church.

In 1868 the society built a parsonage costing about \$5,000, and in 1870 made additional improvements in the church, including a place for the organ, at a cost of several thousand dollars. Col. Melancthon Lewis gave the organ, which cost about \$2,000.

In 1884 the interior of the church was greatly improved, the woodwork grained black-walnut; the seats recushioned and the floors newly carpeted.

In 1887 the parlors in the church basement were separated by glass partitions, the ceilings and wall calcimined, the large room relighted, and the furniture largely replaced

with chairs. There were also some important improvements made in the parsonage, and the fence was removed from the front and west sides and the grounds about the church graveled and graded and drained. It is at present a fine church property, with a very pleasant audience room, and a highly intelligent congregation, with enough of wealth, certainly, to prevent all friction from financial embarrassment. In 1887 Mrs. Carrie E. Sale, a widow, and an earnest Christian woman, devoted to her church, died, and out of her small patrimony, left the church a fund of \$1,000.

As an organization, this church was connected with the "Ontario Association" until that body was merged into the Presbytery of Geneva. This leads to a consideration of Presbyterian connection.



VI.

PRESBYTERIAL CONNECTION.

AT the commencement of the year 1799, Rev. Zadock Hunn, at North Bristol; Rev. John Rolph, at South Bristol; and Rev. Reuben Parmele, just arrived at Victor were the ministers resident in the Genesee country. Subsequently came Rev. Timothy Field, who was ordained and installed at Canandaigua February, 1800. Rev. Joseph Grover arrived during 1799, as a missionary from a society in New Jersey, and June 11, 1800, was installed at North Bristol.

These five resident ministers met at Bristol, March 18, 1800, and formed themselves into an association known as "The Association of Ontario," the first of the kind in New York State. This association was modelled after the Morris County Associated Presbytery of New Jersey. Each church was invited to send a delegate, who should have an equal standing with the ministers. They held semi-annual meetings, and at each such stated meeting elected a moderator and clerk. At its second meeting, Rev. Eleazer Fairbanks joined the association. In 1803, Rev. James H. Hotchkin, of West Bloomfield and Rev. Abijah Warren, the successor of Mr. Rolph at South Bristol, united with the association. In 1804 the following churches were connected with the association: Lima, East Bloomfield, West Bloomfield, Victor, Canandaigua, North Bristol, South Bristol, Naples, Richmond, Rushville.

The Presbytery of Geneva was formed from the Oneida Presbytery by the General Assembly of 1805, and included all that part of New York State lying west of Oneida and Chenango counties. The ministers who composed it were Rev. Jedediah Chapman, of Geneva, Rev. John Lindsley, of Covert, Rev. Samuel Leacock, of Hopewell, and Rev. Jabez Chadwick, of Genoa. The churches connected with the Presbytery, at the time of its organization, were Covert, Geneva, Lakeville, Trumansburgh, Ithaca, Ovid, Seneca Falls and Hopewell. The first meeting of this Presbytery was held at Geneva, September 17, 1805. At this meeting it was decided that "Presbytery can consistently receive as a constituent member of their body a minister belonging to an association, without his discontinuing his connection with the association." In conformity with this decision Rev. David Higgins and Rev. Hezekiah North Woodruff, members of the "Middle Association," were received as members of the Presbytery. These records of Presbytery, upon review by Synod, being approved, the principle involved was regarded as established, and cemented the fellowship already existing between Presbyterians and Congregationalists, and ultimately resulted in the abolishing of the associations, and their absorption by the Presbyteries, thus giving to Western New York a strong Presbyterian complexion. It was recognized by both denominations that they occupied essentially the same doctrinal ground. Believing a more permanent union would subserve the cause of Christ, the Middle Association, on October 7, 1807, appointed a commissioner to attend the meeting of the Synod of Albany, then in session, and propose a union with that body of the "Middle Association." Such union was subsequently effected and sanctioned by the General Assembly May, 1808. Thus the Middle Association became merged in the Synod of Albany.

In October, 1810, the Presbytery of Geneva was divided, all the ministers and churches west of Cayuga Lake remaining in the Presbytery of Geneva; while the rest of the territory formerly occupied by the Geneva Presbytery

was divided into two Presbyteries, known respectively as the Presbytery of Cayuga, and the Presbytery of Onondaga. The General Assembly, in May, 1811, constituted these three Presbyteries into the Synod of Geneva, which first met at Geneva, October, 1811. In this new Synod prevailed the same principle and practice concerning Congregational associations and churches that had been established by the Albany Synod; in fact the Congregational churches were Presbyterian in all respects, with the exception "that their sessions were composed of all the male members of the church of suitable age, instead of a bench of elders chosen for the purpose of Government" and representing the people.

May 5, 1813, the "Ontario Association," the oldest of the kind in the State, dissolved itself, and became merged in the Presbytery of Geneva, declaring that "in the view of this association there is no reason why those denominations of professing Christians, usually called Presbyterians and Congregationalists, should not receive each other as brethren, and be united as one body in the strictest sense." It was therefore resolved to dissolve the association, that its ministers and churches might unite with the Geneva Presbytery. Mr. Reuben Parmele became a member of this Presbytery. There is, however, nothing to show that the Victor church became officially connected with the Geneva Presbytery as thus constituted. It evidently did not.

February 19, 1817, the Synod, in Session at Geneva divided the Geneva Presbytery into four Presbyteries. Ontario Presbytery was formed at this time, it embraced the ministers and churches between the eastern boundary line of the "Holland Purchase" and the dividing line between the third and fourth ranges of townships in the Phelps and Gorham Purchase in the County of Ontario. (From the dividing line between Farmington and Victor, to near the eastern boundary of Genesee County.) From this Presbytery was set off in 1819 the Presbytery of Rochester, which also drew from the Niagara Presbytery. At this time Ontario Presbytery, greatly reduced, consisted

of 12 ministers, 9 churches, and one licentiate. While the Synod of Geneva to which it belonged, contained 93 ministers, 145 churches and 8 licentiates; showing the marvelous growth in population, churches and ministers, and the deplorable deficiency of ministers to occupy this growing field.

The General Assembly of 1821, set off from the Synod of Geneva, the Synod of Genesee, embracing the Presbyteries of Niagara, Genesee, Rochester, and Ontario; which held its first meeting at Rochester, September 18, 1821, and was opened with a sermon by Rev. Ebenezer Fitch, D. D. At the time, the Synod numbered 39 ministers, 4 licentiates and 71 churches.

February 8, 1827, the Victor Church voted to adopt the Presbyterian form of Government. March 21st Elders were duly elected, and on the 25th of the same month ordained. January 16, 1828, at its meeting in Genesee, the Presbytery of Ontario received the Victor church as a member of its body. Against this course of the majority of the Victor church the minority protested.

September 20, 1832, a compromise was effected between the two factions by which it was agreed that it should be an independent congregational church, not under the jurisdiction of Presbytery, but submitting its records to that body annually as a court of review and arbitration, and that in cases of appeal by an aggrieved party to Presbytery, the adjudication of the case by that body should be final.

March 8, 1858, the church again adopted the Presbyterian form of government and became entitled the "First Presbyterian church of Victor," and united with the Rochester Presbytery at its meeting in Rochester, April 6th and 7th of the same year.

In 1871 the Victor church was transferred to the Presbytery of Geneva, but in 1874 applied to be restored to the Rochester Presbytery, and was so restored. It has since retained this connection.

VII.

GENERAL OUTLINE OF CHURCH RECORDS.

INCLUDING SKETCHES OF THE SEVERAL PASTORS,
AS FAR AS COULD BE OBTAINED.

IT has been stated that on April 7, 1799 the Lord's Supper was celebrated for the first time after the organization of the church. May 24th of the same year it was determined to celebrate the Lord's Supper regularly, once in two months, and on the first Sabbath in the month, which custom is still in vogue.

At the installation of Rev. Reuben Parmele, certain articles of Faith and a covenant, were drawn up and adopted by the church. These articles were Calvinistic, and similar to those held by the Congregational churches generally. The essential doctrines of the church have never changed, but now in place of any set of articles peculiar to the individual church, this church stands doctrinally upon the standards of the Presbyterian church, together with a corresponding confession and covenant, adopted October 3, 1884.

In its early history, its discipline was governed by variable rules peculiar to this individual church. Now its discipline is according to the Book of Discipline of the Presbyterian church.

Isaac Root, the first deacon in the church, was elected May 31 1804, and ceased to act, March 14, 1816.

January 2, 1806 the pastoral relation between Mr. Parmele and the church was dissolved, but he appears to have supplied the pulpit until 1812, when his successor was chosen. During this time the lead in meetings for public worship, devolved upon a committee consisting of Samuel Boughton, Joseph Rowley, Abijah Williams, and Ira Seymour. The Council convened to dissolve the pastoral relation consisted of ministers—Joseph Grover, Aaron C. Collins, and James W. Hotchkiss. and delegates, Deacon Goodwin, and Messrs. Eben Norton, and Daniel Canfield. The cause assigned for the dissolution was, a mutual agreement between pastor and people.

The Council endorsed Mr. Parmele as a minister of the Gospel of good moral and Christian character, and deserving the support of the churches.

Mr. Parmele was elected moderator and clerk of the church, and continued to live in Victor until about 1836. when he went to live with one of his children in the West. He died at the home of his son, Rev. Abiel Parmele, at Almond, Allegany County, N. Y., about 84 years old. He was one of the five ministers and seven ruling elders, who on the second Tuesday in March 1817, met at Livonia and constituted the Presbytery of Ontario, (see Chapter IV) and also in 1800 "The Association of Ontario," (see Chapter VI.)

April 6, 1812, the church called Rev. Philander Parmele. A council was convened for his ordination and installation, on May 5, 1812.

There were present at the Council, Ministers Reuben Parmele, Aaron C. Collins, Oliver Ayei, Abiel Jones, Ezekiel T. Chapman, Silas Hubbard, and John Bliss; and delegates Noah Ashley, Josiah Owen, Samuel Blakesley, and Samuel Stone. The following day, May 6th, at 10 A. M. the people assembled in the "meeting house," "and in the presence of the church and congregation, and a respectable Assembly, solemnly consecrated Mr. Parmele to the Sacred office of a minister of Christ in Bloomfield."

Rev. Oliver Ayer, offered the introductory prayer.
 Rev. Ezekiel T. Chapman, preached the Sermon from Acts 9: 6.

Rev. Aaron C. Collins, offered the ordaining prayer.

Rev. Reuben Parmele, gave the charge.

Rev. John F. Bliss, the right hand of fellowship.

Rev. Silas Hubbard, offered the concluding prayer.

I have been able to obtain only the following concerning the life of this the second pastor of the Victor church.

“Philander Parmele son of Josiah Parmele, born in North Killingworth Conn. 1783, graduated at Yale 1809, ordained pastor of church in Victor N. Y. May 5, 1812, dismissed December 28, 1814. Installed pastor of church at Bolton, Conn. Nov. 8, 1815, died December 27, 1822, age 39. He was a laborious, earnest and faithful minister.”—*Sprague's Annals, Am. Pulpit p. 546.*

Action taken by the church July 10, 1812, evinces that it was difficult to induce christians residing in the town whose membership was in Eastern churches, to take their letters to this church. The action taken indicates the importance of the situation, one year's grace was given, after which they must unite with the Victor church, if they would enjoy the privileges of its communion table. The justification for this was undoubtedly, in the evident want of proper christian integrity on the part of such persons: who, while residing permanently in the town, refused to put themselves in full connection with the church, and by so doing, felt free from its proper restraints.

Again April 15 1813⁴ we see the church struggling with corrupting influences in the church and community, requiring members of the church to restrain their children from gambling, dancing or balls. The former a vice at any time and it is not difficult to see how promiscuous dancing and balls, like card playing, may be ruinous to the Christian character and morals of a community. It is the abuse and corrupting tendency and influence of things considered in themselves harmless. that needs most careful guarding.

Another felt need expressed itself at this time, in the demand that members instruct their children in the Catechism, and cause them to attend upon the ministrations of the Lord's House and other moral instruction. The importance of, such is self-evident. Often parents have only themselves to blame, that their children are ignorant of sound doctrine, and are Sabbath-breakers, and direlect in the religious and respectable habit of church attendance. A truly Christian parentage is a great blessing, while a practically irreligious parentage, is a curse to any childhood and the terribleness of the curse only eternity will reveal.

December 28, 1814, an ecclesiastical council, consisting of ministers—Aaron C. Collins, Ezekiel T. Chapman and Dennis O. Griswold, dissolved the pastoral relation subsisting between the church and Rev. Philander Parmele. The council commended Mr. Parmele's pastorate and endorsed him as a minister of the gospel.

During the five years intervening until the next pastorate, Rev. Reuben Parmele appears to have acted as moderator, and to have been in charge of the pulpit. It was during this period and in the year 1816, that the church felt the influence of the revival in this section of the State, and was strengthened by it, 36 uniting with the church. The church had already been through one such season, under Mr. Parmele's ministry during the great revival of 1799, which swept over the churches in this region. Also in 1830 and 1831, under Rev. Daniel Johnson, there was a measure of revival, 49 members being added to the church during these two years. Under Rev. Richard Kay, in 1833 and 1834, 54 members were added to the church, showing a marked spiritual interest. In the beginning of 1837, under the ministry of Rev. Jairus Wilcox, there was an interesting revival and 39 members were added to the church. Under the ministry of Rev. Charles E. Furman, in 1839, 48 were added to the church, and again under the same ministry, in 1843 a gracious outpouring of God's Spirit resulted in 65 uniting with the church ; 151 uniting during the eight years

of his ministry here. In 1853, under Rev. Calvin Waterbury, there was a season of considerable interest, and 26 united with the church. Again, during the ministry of Rev. Dr. Nichols, in 1868 there was a precious season of revival and 57 united with the church. During 1885—1887 the church was revived, and its membership increased by 134. It is thus seen that God's Spirit has been with this church, and blessed it with special seasons of spiritual refreshing during the almost century of its existence.

December 1816, the church voted to join the Congregational Association to be formed in this region. Viz. the Genesee Consociation, organized about 1817.

October 19, 1819, the church called Rev. Ebenezer Raymond. A council was called to ordain and install him. It assembled November 9, 1819, and consisted of Rev. John Taylor and Deacon Ezra Sheldon, of Mendon; Rev. Ezekiel Chapman, (moderator), and delegate Nathaniel Fisher, of Bristol; Rev. Chauncey Cook and Deacon Samuel Stone, of Pittsford; Rev. Julius Steele, (scribe), and Deacon William Hall, of Bloomfield, and Rev. Reuben Parmele, of Victor. Rev. Solomon Allen, being present, was invited to sit as corresponding member. Mr. Raymond was ordained and installed on the following day, November 10, at 10:30, A. M., in the church on the hill.

Rev. Reuben Parmele offered the introductory prayer.

Rev. John Taylor preached the sermon and delivered the charge to the people.

Rev. Ezekiel T. Chapman offered the ordaining prayer.

Rev. Chauncey Cook gave the charge to the candidate.

Rev. Julius Steele gave the right hand of fellowship and offered the concluding prayer.

Mr. Raymond graduated from Union College when 26 years old, in the class of 1815, and was licensed by the Union Association in 1816. At the time he entered college he was a resident of Sherbourne, Chenango County, N. Y. These are the only facts I have been able to find concerning

his life. After leaving Victor he went to Bristol, where he remained from 1825 to 1830.

Early in Mr. Raymond's pastorate the Church revised and elaborated its rules of discipline. The first mention on the records of a contribution to foreign missions, is a collection of five dollars in 1821, which was sent through a Mr. Beele, of Canandaigua, to the Foreign Missionary Society of New York.

March 25, 1825, Mr. Raymond requested a dissolution of the pastoral relation.

A council convened April 6, 1825, for the consideration of a case of discipline, declined to dissolve the pastoral relation, upon the ground that it was not mentioned in the call. The records contain no evidence that Mr. Raymond was formally released, but before the next church meeting May 26, he was gone, and Rev. Reuben Parmele was moderator.

Rev. Jabez Spicer, appears to have served the church as stated supply, from January 1, 1826 to January 30, 1827. There is no record of a call, or a pastoral relation being established, nor any trace of him after leaving Victor.

February 8, 1827, we again find Rev. Reuben Parmele, the founder and life-long friend of this church, in charge. He was moderator of the church meeting held on this date, at which the church voted to change its form of government to Presbyterian. The minority then withdrew and constituted themselves a Congregational church, and it was not until five years afterward that the breach was healed.

May 16, 1827, a meeting of the Genesee Consociation was held at Victor to consider the difficulties arising out of this split in the church, and also an important case of discipline. There were present, Rev. C. Thorp, moderator, Rev. John Taylor, Rev. William P. Kendrick, Rev. Ebenezer Raymond, and delegates Deacons James Saxton, from Mendon, and Isaac Seeley, from Henrietta, Lyman T. Lidder, from Elba and Amasa Walker, from Byron.

The following ministers being present, were invited to sit as corresponding members: Rev's. Morris, Parmele, Steele, Hollenbeck, and Mr. James Cahoon, a licentiate.

The association protested against the action of the majority in the face of so determined a minority. At the same time conceding there was no violation of covenant in a Congregational church adopting a Presbyterian form of government. The association also exonerated the majority from any intention of undue haste or wrong, but the association did not then effect a settlement of the difficulties. At a meeting in the church on the hill, July 14, 1827, which was moderated by Rev. John Taylor, the motion was made to "meet in this place, the Congregational Meeting-house two weeks from to-day, at two o'clock, P. M. to see if the two churches can agree to come together." This brings the record of the Congregational branch to the time of reunion—It will be proper before considering the Reunion to insert here the action of the Presbyterian branch between the years 1827 and 1832.

These records begin with a brief historical sketch setting forth that in 1827 a large majority of the Congregational church voted to change its form of government from Congregational to Presbyterian. The reasons given, are the mature conviction that peace in the church could not be properly maintained under a Congregational government, which was neither efficient nor apostolic; while the Presbyterian government was apostolic and more conducive to peace and spirituality.

Then follow the records of the meeting at which the change was effected, and which Mr. Parmele moderated.

Subsequently, on March 21, 1827, the following officers were elected:

Elders William Parmele, and Alvah Dickinson, Deacons, Abijah Williams and William Parmele. These officers were duly ordained and installed Sunday March 25, 1827, by Rev. Reuben Parmele.

May 5, 1827, Rev. Garret Hollenbeck, and Rev. Warren Day were invited to attend, as counsellors for the church, the meeting of the Consociation held May 16, 1827, and referred to above. A letter of dismission from the association was requested.

November 29, 1827, this branch declined to return to Congregational government, but proposed as a basis of settlement, to meet on middle ground, and unite on the accommodating plan set forth in the Presbyterian Digest.

January 12, 1828, Alvah Dickinson, was appointed a delegate to attend Presbytery at Geneseo, on January 15, 1828, and present a request for the admission of the church to Presbytery; which request was granted and the church received January 16, 1828.

Rev. Daniel Johnson began his ministry at Victor, about September 7, 1828.

Mr. Johnson, was the son of Thomas, and Mary Lathrop Johnson, and was born at Bridgewater, Mass. November 1783. He was one of the younger children of a large family, and his father was a farmer. He was educated at Brown University, Providence R. I. and studied divinity at Bridgewater, with his pastor, Dr. Reed, a Unitarian. In 1808 he was ordained and settled for life (a custom then prevalent) in Orleans, Barnstable County, Mass.

In 1809 he married Miss Maria A. Sampson, of Plymouth, Mass ("a lineal descendant of Miles Standish; also of John Alden and Priscilla, whose eldest daughter Sarah, married Alexander, the only son of Miles Standish by Rose") Miss Sampson was not only of Puritan blood, but also of Puritan orthodoxy, which was far more important when she undertook the reformation of this young Unitarian, who soon began to feel the influence of such association, and convinced by such suasion, that his wife's religion was more in accord with Scripture, abandoned his liberal sentiments, burned his sermons, and avowed himself for Christ. He carried his church with him. This shows what one truly pious wife

can do. After a ministry of twenty years at Orleans, he came to Victor about September 7, 1828 and was the first pastor of this church under its Presbyterian government. His judgement was good, and he proved successful in harmonizing the discordant elements, and so accomplishing much toward reunion. After leaving Victor in December 1831, Mr. Johnson preached for a time at Bushnell's Basin, was several years at Sweden, also at Adam's Basin, in Odgen. His health failing he retired to a small farm, occasionally supplying some vacant pulpit for a few months at a time. In 1852 he removed to Fairport where in February 1860 he buried his wife after living together more than fifty years. He died October 1867, in his eighty-fourth year. Mrs. Mary J. Marsaellus, of Fairport, who so kindly has furnished the substance for this sketch, and who is his eldest daughter, born at Orleans, Mass., in 1810, writes of him. "He was deeply interested in the formation and success of the American board, and also in everything pertaining to missionary work. Among my earliest recollections, are the earnest prayers at the family altar for those who had gone to carry the gospel to the heathen.

Temperance work early found in him an ardent supporter and advocate. His character was symmetrical, a well balanced mind, and even temperament; a love for all the ordinances of God's house; a constant attendant at the prayer-meeting, and Sabbath services in his old age; and liberality with his modest means, were distinguishing traits." Wherever known he was highly respected.

January 11, 1829, John Mosher, and William Bushnell were ordained elders. They had been elected May 30, 1829, at which time John Wells was elected deacon. Elder William Bushnell was clerk of session for one year, when he resigned and Elder J. W. Peet was elected clerk.

August 25, 1829, the Presbytery of Ontario met for the first time in Victor, the church in the past having been

connected with the Congregational association. This brings the record of this branch up to the reunion, which took place September 20, 1832.

THE REUNION.

Both parties met in the meeting house on the above mentioned date, Rev. Reuben Parmele, moderator. and Nathan Jenks, clerk. The ladies also were given a voice in the proceedings, and sanctioned the reunion.

The name and government of the church were to be congregational, the majority to rule. Any person, or persons, aggrieved by the decision of the majority, could have the right of appeal, either to a council advisory or to the Presbytery. A matter carried before a council must come before the church for final approval. But in case of appeal to Presbytery, the decision of that body was final. The church records were to be submitted to the Presbytery annually for review, but the Presbytery was not to have any authority or control over the church itself. September 27, Ira Dickinson, Frederick A. Hart, Samuel Tallmadge, William Bushnell, and Belden Seymour, were appointed a committee to present a copy of the new constitution to the members, for their subscription. October 4th, of the same year, the committee reported that the new constitution had been submitted to nearly every member, and that all but one to whom it was presented, had signed it. William Bushnell, Waitstell Dickinson, and Rev. Reuben Parmele, were appointed a committee to bear a copy of the new constitution to Presbytery and secure its concurrence therewith. (For list of those who signed new constitution see p, 34, vol. 2, of Records.)

GENERAL OUTLINE OF RECORDS SUBSEQUENT TO REUNION.

January 13, 1833. The Lord's Supper was administered by Rev. Silas C. Brown, and seven united with the church. Thus early did the blessings of reunion begin to manifest

themselves. The day following, Mr. Brown moderated a church meeting that gave a call to Rev. Richard Kay.

The new church building was dedicated, January 24, 1833, at 11 A. M. and Mr. Kay, was ordained and installed by the same council, at 2 o'clock P. M. of the same day, and so the reunited church received its new house of worship, and new pastor, on the same day, and began a new career, which was destined to grow brighter and stronger and more efficient, from that day forward.

The council convened January 23, examined Mr. Kay, and made preparation for his ordination and installation on the following day.

Rev. Asa Johnson, offered the introductory prayer.

Rev. Gilbert Morgan, preached the sermon.

Rev. Silas C. Brown offered the ordaining prayer and delivered the charge to the people.

Rev. Reuben Parmele, the charge to the pastor.

Rev. Daniel Johnson, the right hand of fellowship.

Rev. James Cahoon, the concluding prayer.

(See chapter V Church Erection, for the council which ordained and installed Mr. Kay.)

Mr. Kay was a graduate of Auburn Theological Seminary, class of 1829-32, and to its catalogue I am indebted for the few following facts connected with his life.

He was born in Dublin, Ireland, January 16, 1799; united with the English Episcopal church, in childhood; removed to Canada West in 1819; some years later studied at Hadley, Mass.; studied theology with Rev. Mr. Woodbridge, of Hadley, Mass. and at Auburn, 1830-2; He married Miss Mary Anne Flynn, of Auburn, June 6, 1832; he died of Apoplexy, at Lansing, Mich., Jan. 2, 1877. He had five sons and five daughters; his wife and three sons survived him; he was ordained and installed at Victor, N. Y. by a council January 24, 1833; was at Victor, 1832-5; Holley, 1838-40; Warsaw, 1840-7; Groveland, 1847-9; Oakland, 1849-52; Bennington, Mich., 1852-77.

A strong move was made towards a better church

attendance in October, 1833, by the appointment of a committee to visit each church member and hold prayer meetings in the different districts, and so awaken the church members and interest others, and urge and develop a more earnest attention to spiritual things and church attendance. This was an important move, its effect being apparent in a healthier religious condition of the church, and in increased conversions.

February 28, 1835, it was decided to print the Articles of Faith and Covenant of the church, together with the membership roll. It was very difficult for me to secure even fragmentary copies of this circular. At the same meeting in February a Total Abstinence Society was organized in connection with the church. Nathan Jenks and Belden Seymour were appointed a committee to draft a constitution for said society. It was also resolved that the church meet once in two weeks to pray for success and blessing to attend our efforts in the Sabbath School cause. How much of the present prosperity of the church is undoubtedly due to this action and such seasons of prayer!

The zeal of those Christians, fifty-three years ago, has left the healthy impress of its influence on the church to-day and if we would do as much for the generations to come, we must imbue the present with a truly pious and consecrated life, and attention to church and spiritual affairs. The Sabbath breaker of to-day, who neglects God's house, and by riding and driving and social amusements, lowers the Christian estimate of the Sabbath and religious life, and neglects the Sabbath School, and to pray and work for its prosperity, is sowing a lower life and cursings rather than blessings for the generations to come.

The above is the first minute I have found on the records concerning the existence of a Sabbath School. It shows that such a school was already an established adjunct of the church. I am fortunate in being able to secure an

account of that first organization from the lips of one of the scholars of the first Sabbath School class organized, and who is still living in the community. Mrs. Betsey Boughton, then Betsey Parks, daughter of Simeon Parks, a deacon of this church, came to Victor with her parents in the year 1812, and was then thirteen years old, having been born the same year in which this church organization was completed. In 1814 the Sabbath School was organized. There were no stoves in the old church on the hill, and after the service, she, with a few of the other girls, would run down to Mrs. Dr. Beach's kitchen to warm themselves. One Sabbath they found Mrs. Beach getting something for a guest to eat. At that moment she was toasting bread, and while so engaged entered into conversation with the girls as to their knowledge of the Bible.

The next Sabbath when they came in she proposed that they come there every Sabbath and study the Bible with her. This pleased the girls for they were fond of Aunt Fally Beach, as they used to call her. This Sabbath school class soon grew to such proportions that it became necessary to use the ball room upstairs, thus consecrating that place of pedal and lower education, to a higher and spiritual ambition. This Sunday School has been kept up to this day and now numbers over three hundred members.

The roll of the present school can be found in Appendix (D)

The house then occupied by Dr. Beach is the present residence of William Gallup, on Main Street, next door to his store. The house is one of the old landmarks of the town, and was at the time above mentioned a prominent hotel in this region. It is said that in 1824-25, when Lafayette was passing through, he spoke from its piazza to the people assembled to honor him.

April 19, 1835, the church gathered about the Lord's table, upon the occasion of bidding farewell to one of its members, Miss Marietta Rawson, who was about to sail as a

missionary to Bombay, India, having married Joseph Webster. Out of this church and Sabbath School others have gone to serve the Lord as ambassadors of Christ. There is Rev. Dr. D. Henry Palmer, of Penn Yan, the son of Dr. Palmer, the respected and beloved physician, who served the community so faithfully for years; and there is also his other son, Rev. Frederick William Palmer, who has recently completed his studies at Auburn Seminary for this same sacred office. Then there are Rev. Clark B Gillette, of Elmira, and Rev. Albert S. Bacon, of Oneida Castle, and Rev. George F. Sweezy, whose father was an elder in the church before removing to Batavia. These were all members of this Sabbath School and attendants upon the church, and most of them members of the church while they lived in Victor. I should also mention Miss Emeline Dryer and Miss Mary Moore, both of whom are now engaged in the Bible work at Chicago, Ill., and also Miss Abbie E. Parks, for a time a missionary to Utah.

November 12, 1835, a council convened to consider the request of Mr. Kay for a dissolution of the pastoral relation. It consisted of Rev. J. B. Richardson, of Pittsford, Rev. Silas C. Brown and delegate Jonathan Smith, Rev. Robert W. Hill, of East Bloomfield; Rev. Samuel Schaffer, of West Bloomfield, delegates William Janes and William Buffel. Mr. Kay appears to have ministered to the church after this date and until July 3, 1836.

November 6, 1836, Rev. Jairus Wilcox entered upon his ministry here, and he served the church until January 14, 1838. So far I have been unable to secure anything concerning the life of Mr. Wilcox, before or since he was at Victor.

October 19, 1837, the church met to receive a commission from the Presbytery of Ontario, charged with the mission of dissolving the relation subsisting between the church and Presbytery, unless the church could agree to become Presbyterian in full. The commission consisted of

Rev. John Barnard, D. D., Rev. Caleb Burge and Elder Raymond.

The church declined the conditions and returned to its previous status, an independent Congregational church. Marcus A. Norton, Belden Seymour and Isaac T. Hollister were appointed a committee to draw up a constitution and revise the confession and covenant. The committee reported recommending that the church "take the Holy Bible as its constitution, that being, so far as the observation and research of your committee have extended, the only constitution known and acknowledged among churches of like denomination." It is evident that it had not been the misfortune of these good brethren to run across any of the hypothetically inspired New Theology advocates, or their faith in God's word might have been impiously shaken.

Under the advice of a council convened November 13, 1837, consisting of ministers, Dr Barnard, Robert W. Hill, and John B. Richardson, the old confession and covenant were added to the above mentioned constitution; All offices in the church were declared vacant and arrangements made for a new election. (These were evidently days of organization and reorganization, but this church were veterans in ecclesiastical warfare and revolutions, and it tended in the end to a more settled condition.)

One feature of the new order was a committee of four, two chosen annually, who with the pastor constituted a committee of general supervision over church affairs, answering to the present session. November 20, 1837, John Wells and Marcus A. Norton, were elected deacons. Samuel Talimadge and J. W. Peet, were elected members of the standing committee to serve one year, and Isaac T. Hollister and Hiram Seymour, to serve for two years. Albert Simonds was elected clerk.

June 20, 1838, this church extended a call to Rev. Charles E. Furman, at a salary of \$500. which in those days was considered liberal. Mr. Furman's acceptance of the call was not formally received until June 15, 1840.

Rev. Charles Edwin Furman, D. D., was born in Clinton, Dutchess County, N. Y., December 13, 1801. His father came from Newton, L. I., and his mother was a daughter of John Gazlay, of "Nine Partners," N. Y. About 1805 he removed with his father to Saratoga County, near Ballston Centre, which church he joined in 1821. There his parents lived and died. He graduated from Union College in 1826; studied two years at Auburn Theological Seminary, entering the middle class, and graduating in 1828. Was licensed June 1828. Was an agent of the American Tract Society in Ohio, from 1828—1829. He then went to Fort Wayne, Indiana, where he spent a year organizing a Presbyterian Church, being the first minister who preached there. He was ordained by the Presbytery of Cayuga at Skaneateles, June 17, 1830, and settled at Clarkson, N. Y., July 1, 1830, where he remained 5½ years. January 19, 1831, he married Miss Harriet Emeline Johnson, of Rochester, N. Y.; Rev. Charles G. Finney, officiating. The Clarkson church was much blessed by his ministry. From Clarkson he was urged to go to Hamilton, Canada, where he remained two years. In 1837, the insurrection in Canada, known as the Patriot War, caused him to move his family to Rochester, where he remained during the following winter, supply in the Brick church. The first Sabbath in March, 1838, he began his ministry in Victor, where he remained until April, 1846. His labors here were greatly blessed, and 151 members were added to the roll during his ministry.

From Victor he went to Medina, 1846-54. In 1852, his health failing through Bronchial and other troubles, he held on until May, 1854, when he resigned and went to Rochester to live.

While here he was employed by the American Bible Society for five years.

Afterwards he supplied the pulpit of the church at Chili for two years and subsequently the church at Brighton

for one year. December 1, 1860, his wife was summoned to Heaven, and on account of feeble health, he spent some time in traveling with his youngest daughter.

He lived a year with his eldest daughter, in Buffalo, and in May, 1866, upon the marriage of his youngest daughter, now Mrs. Martin Briggs, he went to live with her at Rochester, until on June 10, 1880, God took him.

His first year in this new home of his daughter, was one of sickness, during which his Bible was his constant companion. He would pore over it, expressing his delight with its beautiful and precious truth. Recovering from this illness he again entered the pulpit. This time the Gates church was benefited by his ripened ministrations for more than two years. Then he returned to his former charge at Clarkson, where he remained for more than two years, until May, 1872. So long as his health endured, he was in the field, at work for the master, preaching as opportunity offered. Early in his ministry he served as clerk, was temporary clerk of the Synod of Geneva for two years, and for more than twenty-five years was its permanent clerk. Was stated clerk of Niagara Presbytery for ten years, and about as many years of the Rochester Presbytery. In the "Half Century of the Presbytery of Rochester," (memorial services in the Brick church, 1869) is a poem by him, written for the occasion, and entitled "The Pastor."

He received D. D. from Hamilton College in 1878. During the last years of his life he was a great and patient sufferer, and yet found time to publish two books entitled respectively "Home Scenes" (1874), and "Valley of the Genesee" (1879) and several occasional poems. Shortly before his death, he wrote of his several charges, "Among them all I have been familiar since leaving, and from them have received universal expressions of affection: have often been called to participate in their joys and sympathize with them in sorrows; and since I am old, have been treated as a father

as well as a brother. I feel unworthy of their esteem, because of the too feeble efforts in services for my master, and the few returns I will be able to make when called to render an account of my stewardship. If anything I have done has been approved and blessed of God, it has been because of the gracious presence of His Spirit, attending so humble a means, blessing so feeble an instrumentality, and counteracting the influence of so many faults and imperfections." His tomb is in Mount Hope Cemetery, Rochester, N. Y. He had five children: three daughters and two sons.

March 22, 1843, the duties of the committee of advice and pastoral assistance were made to include the visitation of each family in their respective districts at least twice each year. This is part of the Sessional oversight under the present church government, and upon its faithful performance largely depends the spiritual prosperity of the church. The minister has his own peculiar, pastoral work to perform, but there is a sphere of such work for the eldership, which the minister cannot reach.

This church planted itself squarely against slavery, by the action it took in December, 1843, declaring that "Slavery as it exists in this country, is a moral, social, and political evil. An evil that results in oppression, ignorance, licentiousness, and heathenism: and hence in the ruin of immortal souls; and therefore ought to be abolished immediately."

It took strong ground against christians abetting this evil, and appealed to the church to use its prayers and influence for the suppression of the traffic.

The March communion season, 1846, was the end of Mr. Furman's pastorate.

He was succeeded by Rev. Charles M. Merwin, who administered the Lord's Supper in May 1846, and was installed by an ecclesiastical council, Nov. 10, 1846.

The council consisted of Rev. Robert W. Hill, of East Bloomfield, and delegate Andrew Cone, Rev. Maltby Gelston, Rushville, and delegate George Thorpe, Rev. N. W. Fisher, Palmyra, and delegate R. G. Pardee, Rev. J. B. Richardson, of Pittsford, and delegate George Eddy, Rev. O. E. Daggett, of Canandaigua, and delegate L. B. Tousley; Rev. A. T. Rankin, of Mendon, and delegate Ezra Sheldon; Rev. C. W. Gilman, of Fairport and Rev. Charles E. Furman, of Medina. "Bro. R. S. Crampton being present was invited to sit with the council.

Rev. Mr. Rankin, read the Scriptures and offered the introductory prayer.

Rev. Mr. Fisher preached the sermon.

Rev. Mr. Richardson offered the installation prayer.

Rev. Mr. Gelston gave the charge to the pastor.

Rev. Dr. Daggett the right hand of fellowship.

Rev. Mr. Furman the charge to the people.

Rev. Mr. Gillman the concluding prayer.

Mr. Hill was moderator, and Dr. Daggett, scribe.

Rev. Charles Merwin, was born in Brookfield, Conn. October 1, 1810. In 1827, he united with the church in Richmond N. Y. He studied at the University of New York city. Married Miss Amelia Oliphant, of Auburn, Aug. 20, 1840; and Miss Sarah T. Randall, of Lewiston, Oct. 21, 1870. He graduated at Auburn Theological Seminary in 1840. Was ordained and installed at Sodus, N. Y. by the Presbytery of Geneva, February 18, 1842. Was settled at Sodus, 1841-6; at Victor, 1847-9; Columbus Ind. 1850; Lexington, Miss. 1852-3; Panama, N. Y. 1854-5; Georgetown, Ohio, 1855-7; Amesville, 1858-64; Pomeroy, 1865-8; Lewiston, N. Y. 1868-70; Dresden, Ohio, 1870-1 Unionville, Ia., 1871-2; Malvern, 1872-5; and the minutes of 1888 record him as honorably retired and residing at Tabor, Iowa.

Mr. Merwin remained with the church until Aug. 7, 1849, when the following council dissolved the pastoral relation.

Rev. L. W. Billington, moderator, Fairport, and delegate Cyrus Leonard, Rev. J. B. Richardson, and delegate John Eckler; Rev. R. W. Hill, and delegate George W. Allen; Rev. Henry W. Taylor, and delegate L. B. Tousley; Rev. Thomas Belamy, Penfield, Rev. A. G. Hall, 3d ch. Rochester, also present Rev. Charles Merwin, and Messrs. Albert Simonds and Dr. J. W. Palmer, Committee.

January 6, 1850, the Lord's Supper was administered by Rev. A. Van H. Powell, who appears to have continued to supply the church and on June 15, 1850, the society instructed the trustees to employ him for an indefinite time, and he continued in charge of the pulpit until after March 2, 1851. We have been unable to find anything further concerning Mr. Powell.

July 8, 1851, the trustess were authorized to employ Rev. Calvin Waterbury. He continued without installation until October 21, 1852, when the congregation renewed the call with a view to his installation, and on the succeeding November 4, at 10 A. M he was installed by the following Council.

Rev. Dr. O. E. Daggett, moderator, Rev. Job Pierson Jr., scribe, Deacon W. M. Chipman, delegate from Canandaigua, Rev. Dr. Henry Kendall, delegate Andrew Cone, Rev. Dr. James B. Shaw. Rev. R. Harrington, of the East Genesee Conference, was invited to sit as corresponding member. Mr. Waterbury was a member of the Rochester Presbytery.

Rev. R. Harrington, read the Scripture and offered the opening prayer.

Rev. Dr. Daggett preached the sermon.

Rev. Dr. Kendall offered the installation prayer and gave the charge to the people.

Rev. Dr. Shaw gave the charge to the pastor.

Rev. Job. Pierson the right hand of fellowship and concluding prayer.

Benediction by the pastor.

Mr. Waterbury's pastoral relation terminated August

10, 1855. Previously at a meeting of the church July 24, 1855, when Mr. Waterbury presented his resignation, resolutions were adopted of which the following is the substance.

Mr. Waterbury being about to leave this place which he has filled with "honor to himself and profit to us."

Resolved, That in accepting his resignation we can but record our testimony to the faithfulness and success with which he has discharged his duties while among us. That with great reluctance we consent to severing relations which have proved so agreeable, and we trust so profitable to all.

The ecclesiastical council convened August 15, 1855, at 10 A. M., to dissolve the pastoral relation, consisted of Rev. Dr. James B. Shaw, moderator, and Rev. L. W. Billington, clerk. Also Rev. Job Pierson, Jr., Rev. Dr. Henry Kendall, Rev. O. C. Beardsley, David Dickey, John Eckler, J. V. W. Annin, M. Adams, of East Bloomfield, and H. Allen. The council declared that with deep regret it consented to the dissolution of a relation which has so happily existed between pastor and people, yet concurred in the will of the great head of the church, which had evidently called him to another field, and cordially commended him to the warm sympathies and earnest co-operation of the ministry and churches, as a zealous and devoted servant of the Lord Jesus Christ and eminently qualified to proclaim the gospel.

Rev. Calvin Waterbury, son of Daniel and Mary Waterbury, was the youngest of a family of eleven children, and was born in Middletown, Delaware County, N. Y., April 21, 1809. His early life was given to Christ and soon after he turned his heart to the ministry. He received his theological education at Lane and Auburn seminaries; one year at the former and two years at the latter, where he graduated in 1836. He married for his first wife Miss Priscilla Betts, of Franklin, N. Y., January 8, 1836, and for his second wife Mrs. Ann P. Bachmann Phipps, September 19, 1867. His first charge was at Butternuts, Otsego County, N. Y.; was pastor at Gilbertsville, N. Y., 8 years, First Presbyterian

church, Freeport, Ill., 1842-7, Victor, N. Y., July 8, 1851 to Aug. 15, 1885, Bergen, N. Y., Knoxville, Ill., Cedar Falls, Iowa, Jonesboro and Kingsport, Tenn. He died at his home, Rotherwood, Tenn. January 3, 1874. In a short obituary of him, it is stated that he was "a man of earnest life and warm heart," and "leaves loving friends at every scene of his labors." An extract from the minutes of Holston Presbytery, Synod of Tennessee declares that "he was a man of very strong convictions, and whatever he felt was duty, in that he engaged with all his might. Believing that education was the true handmaid of religion, he was found, where he went, an ardent and zealous worker in that cause. He was a man of indomitable will; difficulties never deterred him. He had a very strong and abiding faith in the promises and truth of God. No dispensations of his providences ever seemed to cause him to doubt. In later life, he seemed to have the most perfect assurance of his acceptance through Christ, and his sickness and death were a triumphant manifestation of the power of grace." "With this implicit faith in Christ he fell asleep. Truly the righteous hath hope in his death." The same Presbytery resolved, "that we will miss the valuable council and wisdom of our deceased brother in our Presbyterial meeting. We record our grateful sense of the divine favor in having granted to him so happy and triumphant a translation to the church above."

January 7, 1856, a call was extended to Rev. Charles C. Carr, to supply the pulpit for a year.

Rev. Charles Carrol Carr, the son of Elijah Carr, and Catharine Williams, was born in Romulus, Seneca County, N. Y., March 22, 1812. His father was of Scotch, and his mother of German descent. He worked on the farm until nineteen years old, then taught school two and a half years. May 1831, united with the Presbyterian church at Romulus, Rev. Morris Barton, pastor. Mr. Carr prepared for college at the Geneva Lyceum, beginning August, 1833. He

graduated from Union College in 1838, and from Auburn Theological Seminary in 1841. He was ordained and installed over the Presbyterian church at Horseheads. June 30, 1841, by the Presbytery of Chemung. He resigned this charge April 1, 1856, preached six months, or more, at Victor, as pastor elect, and afterwards was pastor at Painted Post, two years and eight months; was settled at Burdett, three years and eight months. April 1, 1863, again became pastor at Horseheads, remaining there until June 30, 1886, when he was made pastor *emeritus*, since then has been stated supply at Breesport and Sullivanville, near Horseheads

August 24, 1841, he married Miss Eleanor Folwell of Romulus, who died January 1, 1863. March 30, 1864, he married Mrs. O. M. Cheever, of Hector. Mr. Carr has been connected with the Chemung Presbytery during his entire ministry, and was its stated clerk and treasurer for more than 38 years.

The contract with Mr. Carr terminated, by mutual consent, October 20, 1856, at his request.

I take the opportunity to remark here at the end of this period, which marks the transition of the church from Congregationalism to Presbyterianism, that the society records, so far as they pertain to the temporalities, and were embraced in the first volume of such records, are lost; the second volume dating from June 15, 1839. The church records are complete from its organization, as are also some important documents pertaining to the temporalities.

The Act of Incorporation on file in the County Clerk's office (see Appendix A) exhibits the fact that Jared Boughton, Joseph Brace, Jr., and Thomas Hawley, were the first trustees elected by the organization, September 13, 1798. The first record in Volume 2, is of the annual pew renting, June 15, 1839. The next meeting was Aug. 15, 1839, when

Rev. Mr. Furman stated that the object of the meeting was to take measures to procure a parsonage.

September 12, 1839, the trustees were authorized to purchase parsonage and lot for \$975, and repair the building.

December 5, 1848, the trustees were authorized to locate and build sheds for the accommodation of the congregation, when called for.

October 3, 1853, the society received a communication from Mr. Nathan Jenks, in accord with its action of December 6, 1852, and September 21, 1853, by which a final settlement with Mr. Jenks was effected as to land deeded by him to the church.

October 17, 1855, the trustees were authorized to sell such portion of the eastern part of the parsonage premises not exceeding one-half with the barn, at such price, and on such terms as in their judgment will best promote the interests of said society. It was such sale that probably established the present eastern line of the parsonage property.

In order to change its corporate title to the "North East Congregational Society in the town of Bloomfield," the society was re-incorporated December 2, 1811, and Abijah Williams, Ebenezer Bements, Erastus Ingersoll, Thomas Beach, M. D. and Abraham Boughton, were elected trustees.

The society is now entitled, "The First Presbyterian Church in Victor." This is its present corporate title.

December 8, 1856, the church called Rev. Job Pierson, Jr., of Pittsford, N. Y.

Rev. Job Pierson D. D., was born in Schaghticoke, Rensselaer County, N. Y., February 3, 1824. After a preparatory education at Bennington, Vt. and Troy, N. Y., he graduated from Williams College in 1842. He then spent two years in his father's law office, and entered Auburn Theological Seminary in 1844, from which he graduated in 1847. In 1846, he was licensed by the

Presbytery of Chenango. After leaving the Seminary, he was stated supply of the Presbyterian church at Corning for about two years. In the summer of 1850 he accepted a call to the Presbyterian church at Pittsford, N. Y. Here on February 12, 1851, he was ordained and installed by the Rochester Presbytery. In 1856, he resigned his charge at Pittsford, and went abroad to England for his health.

Returning in the fall of 1856, he accepted a call to the Congregational church at Victor, N. Y., which during his ministry there, changed its government to Presbyterian. In the summer of 1863, he accepted a call to Kalamazoo, Mich, where he labored five years. In 1868, he accepted a call to the Presbyterian church of Ionia, Mich.

His health failing, he resigned this charge in July, 1878, and retired from the active work of the ministry. Since then he has resided at Ionia, being engaged in literary work connected with the "New English" and the "Stamford" dictionary, now in course of publication in England; and occasionally, he supplied churches in the neighborhood of Ionia.

In 1849, Mr. Pierson married Miss Rachel W. Smith, of Geneva, N. Y. by whom he has had five children, one daughter (being the eldest), and four sons. The two youngest sons were born in Victor. All his children are now living. In 1881, he received the degree D. D. from Olivet College, Mich.

It was after thorough and prayerful consideration that the church determined to adopt the Presbyterian form of government. At a meeting held February 24, 1858, an informal ballot was taken with only one dissenting vote. Then a committee was appointed to investigate as to the effect of such a change upon the title to the church property. Able legal counsel was consulted and a satisfactory opinion obtained.

March 8, 1858, the following resolution was unanimously adopted :

Resolved; That we as a church adopt the Presbyterian form of government and that hereafter we be known as the First Presbyterian Church of Victor."

The church began with a rotary eldership of six members, one elder to go out of office each year, and another to be elected in his place. This was subsequently changed December 19, 1866, to a permanent eldership.

At the first election the following named elders were chosen: Samuel Tallmadge, Albert Simonds, George W. Farnham, D. Henry Osborne, Salmon Gorsline and Hiram Parks.

At the same meeting Samuel Tallmadge and Albert Simonds were elected deacons (March 8, 1858).

The ordination of these officers took place on the Lord's day, April 4, 1858. (*See Appendix B. for roll of Pastors, Deacons, Elders and Trustees.*)

The church was received into the Rochester Presbytery at its spring meeting, beginning April 6, 1858. Elder D. Henry Osborne representing the church and presenting its request for admission.

Albert Simonds was elected clerk of session, an office he has held continuously to the present day, and still holds; his son, C. Lewis Simonds having been elected assistant clerk.

The first preparatory lecture under the new government was held Friday, April 2, 1858, at which was administered the first infant baptism under the new government, being that of Cora Bushnell, daughter of D. Henry and Lovina A. Osborne.

The Lord's Supper was administered and elders ordained on April 4, 1858, by Rev. Job Pierson.

The total number of communicants at this time was 100. Already in its past history the membership had at one time been over 200. It varied greatly from time to time. In 1884 it was 129. It is at present over 200. Rev. Mr. Pierson was installed at Victor by the Rochester

Presbytery June 19, 1862. About one year afterwards, on September 14, 1863, he presented his resignation and requested the church to concur with him in asking Presbytery to dissolve the pastoral relation. This the church reluctantly consented to do, assuring him and his family that they would "ever cherish with gratitude the remembrance of their devoted and faithful labors among them."

Mr. Pierson resigned to accept a call to Kalamazoo, Mich.

December 21, 1863, the church called Rev. William H. Webb.

Rev. William Henry Webb, D. D., was born at Homer, N. Y., June 7, 1833. He was the fourth child of Curtis Webb, a native of New London County, Connecticut, who at the age of twenty-one, moved to Homer, N. Y., where he married Margaret Hitchcock.

The early life of Rev. William Webb was spent upon the farm at Homer. Until 14 years old, he attended the public school, and then entered the Cortland academy. Here he graduated as valedictorian of his class, in 1854, united in 1853 with the Congregational church at Homer. In 1855 he entered the Sophomore class at Hamilton College and graduated an "honor man" in 1858. The same year he entered Auburn Seminary from which he graduated in 1861. In the second year of his Seminary course he was licensed by the "Ontario Association," and supplied vacant pulpits during his Senior year. After leaving the Seminary he was settled over the Congregational church in Niagara City, N. Y.; was ordained and installed July 18, 1861, by the "Ontario Association." May 9, 1861, he married Miss H. Elizabeth Prince, of Auburn, N. Y. From Niagara City he was called to Victor N. Y., Dec 6, 1863. October, 1865 he accepted a call to Michigan, where he remained nine years. In 1874 he accepted a call to the Second Presbyterian church, Springfield, Ohio, where he remained twelve years. In 1883, he received his D. D. from Wittenberg College,

Springfield, Ohio. In 1886, he resigned at Springfield, and is at present residing at Auburn, and spending much of his winters in Florida, on account of ill health. He has only one son living, Francis William Webb, and has lost three children. At the time this sketch was written, he was supplying a church in Florida. Mr. Webb's pastorate at Victor closed October 22, 1865.

January 15, 1866, the church called Rev. Gideon P. Nichols, at a salary of \$1000, and parsonage. This marks another advance by the church, in the matter of ministerial support.

Rev. Gideon Parsons Nichols, D. D., the only child of Abiel and Jerusha Parsons Nichols, was born July 30, 1837, in Windsor, Berkshire County, Mass. He received his preparatory education at Geneseo Academy, N. Y. under the Principalship of the Rev. James Nichols. He graduated from Union College, N. Y. in 1860. After spending two years as a teacher of Greek and Latin in the Seminary at Warnerville, N. Y., he entered Princeton Theological Seminary where he graduated in 1865. His first pastorate was Victor, N. Y. where he was called in May 1866. From Victor, he was called in 1869 to the Olivet Presbyterian church, Chicago, Ill. While preaching in Chicago, and before his acceptance of the call, he was invited to the pastorate of Immanuel church, Milwaukee, which call he accepted. In June, 1871 he was married to Miss Delia B. Nichols of Rochester, N. Y. He resigned his charge at Milwaukee in 1881. In July of the same year he was called to the First Presbyterian church of Binghamton, N. Y., of which he is still the pastor. He received D. D. from Lake Forest University, in 1880.

Mr. Nichols left Victor after August 8, 1869. His ministry had been fruitful of conversions, and he had endeared himself to the church. August 22, 1870, the church voted to recall Mr. Nichols at salary of \$1,500, but the call was declined.

It was at this meeting Col. Lewis made his offer of a \$2,000 organ, if the society would include in its contemplated improvements a place for the organ.

Rev. Louis Bodwell, of Topeka, Kansas, and at the time residing at the Sanitarium, Clifton Springs, N. Y., supplied the pulpit for about a year from February 6, 1870.

March 20, 1871, the church called Rev. Henry T. Miller, at a salary of \$1,200 and parsonage. Mr. Miller was ordained and installed by the Rochester Presbytery June 1, 1871.

Rev. Henry Thaddeus Miller, a son of Nathaniel B. and Sophia Miller, was born in Tuscarora, Livingston County, N. Y., August 17, 1842. He prepared for college at Lima, N. Y., united with the Brick (Pres.) Church, Rochester, June 2, 1867. Graduated from Rochester University in 1868, and from Auburn Theological Seminary in 1871. He married Miss Jennie Kennedy, of New York City, October 17, 1871.

His first settlement was at Victor, where he was ordained and installed by the Presbytery of Rochester, June 1, 1871. Here he remained until June 1, 1873. From Victor he went to Medina, N. Y., 1873—5, then to Chicago, Ill.; 6th Presbyterian Church from 1875—82. From Chicago to Fort Street, Presbyterian Church, Detroit, Mich.

Mr. Miller found the church with a membership of 172, which was increased during his ministry, and at the time of his call to Medina, numbered 205.

October 25, 1873, the church called Rev. William B. Marsh, of Huron, Wayne County, N. Y.

Rev. William Blackmore Marsh, was born in Truro, N. S., October 26, 1844. His father, Moses Marsh, was a native of Boston, Mass., and descended from Alexander Marsh, who settled at Quincy, Mass. in 1650.

His mother, Hannah Blackmore, was born in Truro, N. S. When seven years old, William went with his parents to Chelsea, Mass. where he received his early schooling.

When about 11 years old, he went to pursue his studies with his brother, who was teaching in Carroll College, Waukesha, Wis. Here he remained five years, graduating in 1860. He graduated from Princeton Theological Seminary in 1863. Princeton College gave him A. M. in 1863. He was licensed by New Brunswick Presbytery April, 1865. Was agent of U. S. San. Com. '64—'65, and was with Gen. Grant's army, and afterwards in Shenandoah Valley under Sheridan, was in charge of the relief at Winchester after the battle of Opequam Creek, where many were wounded, and was acting chief clerk of San. Com. office at Washington, at the time Early menaced the Capitol. Subsequently was sent north to interest the people in the work. He presented this cause through Pennsylvania and the New England States. After the war he entered the Home Mission field, was in charge of Presbyterian churches at Gilman and Piper City, Ill. from '65—'67, being the first and only minister in a tract 25 miles square. In two years a church building and parsonage were erected. He was ordained an evangelist at Bloomington, Ill., April 25, 1866. With a brother, since become a minister, and a sister, now a missionary to Morioka, Japan, Mr. Marsh settled at Northfield and Bedford, Ohio, '67—'71.

September 5, 1867, he married Elvira Ann Means. He was S. S. at Huron, Wayne County, N. Y. '71—'73, Pastor at Victor, December 7, 1873, to November 22, 1875. From Victor he was called to Tallmadge, Ohio. (Congregational church) where he remained ten years. From Tallmadge, in 1885 he removed to Burton, Geauga County, Ohio. Mr. Marsh had four children, two boys and two girls, all are living.

At a meeting of the society at Victor, held November 15, 1875, Mr. Marsh gave notice of his resignation to accept a call to Tallmadge, Ohio, and requested the concurrence of the church.

Resolutions were adopted testifying to the faithfulness and efficiency of Mr. Marsh, and especially to his efforts in

the interest of Christian Missions. During the pastorate of Mr. Marsh, and on October 1, 1875, the session instituted measures for the organization of a town Bible Society, and sought co-operation from the other evangelical churches in the town.

Rev. Robert Ennis began his ministry at Victor, February 12, 1876. On April 24, 1876, after a season of revival, the church called Mr. Ennis to become its pastor. Mr. Ennis accepted conditionally without installation.

Rev. Robert Ennis, eldest son of Joseph, and Ruth Ann Ennis, was born at Perth Centre, Fulton County, N. Y. June 25, 1841. When two years old, his parents moved to Princetown, Schenectady County, N. Y. and settled on a farm. He joined the united Presbyterian church, Florida, N. Y. under the ministry of Rev. George M. Hall, in 1854, together with twenty-four young men. He had a strong desire at that time to enter the ministry, but his parents being in straitened circumstances he was kept at work during the summers, and at the district school in winter, until nineteen years old, when he entered the academy at Johnstown, N. Y., to prepare for college. He graduated from Union College in 1867, and entered Princeton Theological Seminary that same Fall, graduating there in 1870. He was pastor elect over the Presbyterian church at Broadalbin, Fulton County, N. Y. about one year. During a revival there his health failed, and he was obliged to resign. 24 converts were the fruit of his short ministry. In November 1871, he was ordained and installed over the Presbyterian church at Pequea, Lancaster, County Pa. by the Presbytery of Westminster. during this pastorate of three years and a half about 200 united with the church. At the beginning of 1876, while conducting meetings at Chili, N. Y. he was sent to supply the church at Victor, where he remained from February 12, 1876, to August 5, 1877. In 1878, he was installed over the West End Presbyterian church, at West Albany, N. Y.; here he remained

about six years. In the spring of 1882, he married the daughter of Mr. James Scase, and in the fall of 1883, was sent out under the Board of Home Missions to Madison, Dakota, here he was stated supply for two years, when the health of his family compelled him to remove to Jacksonville, Oregon. He is at present supplying the Presbyterian churches of Jacksonville and Phoenix, in the Presbytery of Oregon.

Mr. Ennis terminated his connection with the Victor church, August 5, 1877.

Rev. Thomas E. Babb. began to supply the Victor church November 26, 1877,

January 14, 1878, the church called him to the pastorate. Mr. Babb accepted the call to take effect April 1, 1878.

Rev. Thomas Earle Babb, was born in Orange, N. J. August 21, 1840, and was the son of William G. and Anna Earl Babb. His early residence and education were in New York city. Between his early schooling and fitting for college he served three years as a clerk in New York. He prepared for college at the New York University Grammar School. Graduated at Amherst College, 1865, studied two years in Bangor Theological Seminary, and one year at Andover, graduating there in 1868. Taught school several terms, during college and seminary course, was ordained January 19, 1869, served as acting pastor of Congregational church, at Eastport, Maine, from September, 1868 to May, 1871, and as pastor at Oxford, Mass. from May, 1871, to May, 1877. Was pastor of Presbyterian church, Victor, N. Y. from March 1878, to June 1883; and was the acting pastor of the Congregational church at West Brookfield, Mass. from June 1883, where he is at the present time.

September 28, 1869, he married Miss Ellen Augusta Cook, of Bangor, Maine. The interval between his pastorate at Oxford and Victor was spent, mostly, at the Sanitarium, Clifton Springs. During Mr. Babb's ministry and on August 2, 1878, the session voted the use of unfermented wine for the communion table. In 1880,

\$1,500 were raised to pay off an accumulated debt. Whereupon the society solemnly pledged itself that at the time of seat-rentings it would *hereafter be as liberal as able, and prompt in its payments, to the end that the House of our God may never again be brought under the reproach of debt.* The resolution is very happily worded, there being no determination to be niggardly with God or His servants, but to come up liberally to the measure of the needs of His cause and church. If all churches would honestly pay such vows unto God, they would be under a continuous shower of blessing.

Mr. Babb resigned his charge at Victor, to accept a call to Brookfield, Mass., April 23, 1883. At a meeting of the church, held for the purpose, the following action was taken. I give only an extract:

"Although we deeply deplore the loss of his able ministrations and his faithful labors of love among us, his upright and conscientious life, his earnest zeal for the good of the people of his charge and the glory of the Master of the Heavenly Kingdom, we do unite with him in requesting Presbytery to dissolve his relation with us, that he may, in obedience to the Master's call, go elsewhere to labor in the common vineyard, feeling that what is our loss will be to others gain." To this was added affectionate commendation of his family much beloved.

The present incumbent received a call from the church, October 15, 1883, but did not see his way clear to accept, and declined. The call was repeated twice thereafter, the last time in June, 1884, and was accepted, to take effect July 1, 1884. Rev. Clarence Walworth Backus, the son of Rev. Dr. J. Trumbell Backus and Ann E. Walworth, was born in Schenectady, N. Y., April 20, 1846. He was educated there in the public schools, and a graduate of Union College in the class of 1870; and united with the First Presbyterian church, Schenectady, June 24, 1866. He spent one year of his early school life (1863) at the Pennsylvania Military Academy, Westchester, Pa., (now at

Chester). July 29, 1864, he was commissioned by Governor Horatio Seymour, first lieutenant in the 97th New York State Volunteers, and was immediately assigned to duty as aid de camp on the staff of General M. D. Hardin, commanding defenses north of the Potomac, with headquarters at Washington, D. C. Subsequently, at his own request, on November 11, 1864, he was transferred to the staff of General Wesley Merritt, commanding cavalry under General Sheridan, and with the exception of about two months during the following winter, when on duty in Washington, he remained with General Merritt in Sheridan's command until after Appomattox and the review at Washington. He was mustered out with his regiment, July 18, 1865. He spent three years at Princeton Theological Seminary, and on April 30, 1873, married Susan Livingston Washington, daughter of James Augustine Washington, M. D., of New York city. He was licensed to preach by the Albany Presbytery at New Scotland, June 12, 1872. In May, 1873, he entered upon his first charge at Northampton and Northville, N. Y. He was ordained at the First Presbyterian church, Schenectady, N. Y., June 11, 1873, and installed at Northampton, July 23, 1874. From Northampton he went to Charlton, October 17, 1876. From there, to Princetown, April 29, 1883, and to Victor, July 1, 1884. He was received into the Rochester Presbytery, at Fowlerville, on September 16, 1884. He served that Presbytery as Moderator in the fall of 1886, and as a delegate to the General Assembly at Philadelphia in 1888.

He has one son living, Jonathan Trumbull Backus, born at Schenectady, N. Y., October 1, 1878.

At the beginning of his pastorate the church numbered 129 members, and so far the Lord has blessed this ministry.

October 3, 1884. A Confession and Covenant in accord with the standards of the Presbyterian church, was adopted.

January 30, 1880, the government of the Sabbath school was placed in the hands of the Session, in accord with the deliverances of the General Assembly and Synod.

December 2, 1887. The Sabbath School collections on the first Sabbath of every month were ordered to be devoted to missions.

December 28, 1887. The control of the church music was transferred by the trustees to the session, and a sessional committee on music appointed.

November 21, 1887. The trustees were authorized to secure in a proper and legal manner the change of the corporate title to, "The First Presbyterian Church in Victor," which was duly effected.

January, 1885. The Young People's Sabbath evening prayer-meeting was established.

February, 1886. The Young People's Christian Association was organized, and the following year on February 21, 1887, it was re-organized as the Young People's Society of Christian Endeavor.

The Sabbath School Temperance Society of the Presbyterian church was organized by the primary department February 10, 1888. It involves three pledges, one known as the Liquor Pledge. A second, as the Tobacco Pledge. A third, as the Purity Pledge. In the two former, the obligation continues until the signer is twenty-five years old.

The badge of the first is a blue ribbon, of the second, a red ribbon, of the third, a white ribbon. One who has signed all three pledges, has a red, white, and blue rosette as a badge.

The Ladies' Missionary Society (Home and Foreign), was organized April, 1874.

The Children's "Lend a Hand" Missionary Band was organized 1885, and is destined to become absorbed in the Sabbath School Band.

CONFESSION AND COVENANT

OF THE

First Presbyterian Church, of Victor, N. Y.

As Subscribed by Persons Joining its Communion.

In God's House to-day and recognizing your obligations to Divine Grace, you profess to have embraced the offer of the gospel, and relying only upon Christ, do engage to be the Lord's.

You believe the Scriptures of the Old and New Testaments, to be the Word of God, and the only infallible rule of faith and practice, and you promise to make them your rule of faith and conduct.

You believe in the Triune Jehovah, God the Father God the Son and God the Holy Ghost.

You engage, with the assistance of Divine Grace, to continue in the maintenance of this faith, and the performance of all the duties which flow therefrom; in the diligent use of the Divinely appointed means of Grace; in subjection to the constituted authorities of this Church; in the peace, love and mutual edification of the brethren; also to be "zealous of good works," and not conformed to the world in its peculiar principles and practices.

This old church has weathered its own peculiar but sturdy past. A veteran in Christian warfare, it has outriden many a storm, and triumphed again and again over the organized opposition of Satan.

God has given to its Christian effort of almost one hundred years, many precious souls as seals of its divine commission. To-day it is manned by strong and loyal Christian hearts, and above all God is with it. It stands the honoured beacon of evangelicism, linking a century gone, to the centuries that are and are to follow; its religion a cherished heritage, which will be revered and loved by its membership, from generation to generation, while the Sun

endures. May its sons and daughters be ever loyal and true, not only to the church, but to its essential feature, the precious Cross of Christ, with its far reaching import.

Blest with a growing past, to have now reached its climax would forebode decline. That past is the strongest guarantee of an enduring future.

The Loyalty to Christ of the early settlers of Victor would severely reflect upon that impiety of succeeding generations, that would permit Christ's house and cause to fall into neglect. A church so piously founded, and so zealously maintained in the past, is endeared as a heritage never to be despoiled. He who is unfaithful to God in his church relations, is unfaithful at heart; whose disloyalty and want of true Christian principle, is an undercurrent of corruption that will crop out in every department of life. No personal feelings, no disappointments, no affiliations elsewhere, will affect the religious devotion of every loyal heart to this church of their forefathers planting.

It is God's house, the temple of God's worship, in the midst of its Christian homes. How it appeals to every noble Christian impulse and principle! Disrespect to God's worship here, and neglect of the respectable maintenance of His House, will be proof of the individual godlessness of its membership. Its worship, outward appearance, and support, mark the religious character of the homes it represents. In being loyal to Christ and this church the people will best advance their own and their children's interests. In disloyalty, contentions, and neglect, they will reap for themselves and their children, God's disfavor both spiritual and temporal. The success of a church is not dependent upon any one man, but upon the piety and devotion of its people, and in that favor of God, which is their life. It is not enough to be satisfied with a past, the future beckons on to grander achievement and more enduring success.

APPENDIX.

A.

DOCUMENTS CONNECTED WITH THE EARLY HISTORY OF THE PRESBYTERIAN CHURCH.

THE first document was presented in connection with sketch number four, and was a certified copy of the Act of Incorporation, as on record in the County Clerk's office at Canandaigua.

The following document is the original contract between Rev. Reuben Parmele and the Society. A fragment of the paper is missing, and the part still remaining is much torn. It was found in an old trunk containing papers of Deacon Abijah Williams, and is now in the possession of Mr. Robert Bruce Moore. I will insert (* *) where a part of the document is missing:

DOCUMENT.

" WHEREAS, On the thirteenth day of September in the year of our Lord one thousand seven hundred and ninety-eight, a number of persons in the northeast part of the town of Bloomfield, in the county of Ontario and State of New York, in pursuance of an act of the Legislature of the said State entitled "an Act to Enable Religious Denominations to Appoint Trustees, etc., passed the 6th day of April, 1784," and proceeded to form themselves into a religious society by the name and style of "The North Congregational Society in the town of Bloomfield" — — — ; and

WHEREAS, The said society at their said meeting chose a committee to wait on the Reverend Reuben Parmele, and give him a call to come and preach the gospel to the said society, and to offer him certain terms specified in the vote of the said society as per record will appear — — — — — ; and

WHEREAS, The said Mr. Parmele has notified to the said society his acceptance of the said specified terms, — — — — — . Now, therefore

This memorandum of an agreement made and concluded this thirteenth day of February, in the year of our Lord, one thousand seven hundred and ninety-nine, between the said Reuben Parmele of the one part, and Joseph Brace, Jr., Thomas Hawley and Jared Boughton, trustees of the said society, duly and legally appointed, of the other part, witnesseth—that the said Reuben Parmele being this day installed as pastor of the Church of Christ in the said society, is to do and perform, all and singular, the duties and functions pertaining to the office of a regular gospel minister in the said society, excepting and reserving to the said Mr. Parmele every fourth Sabbath during the first two years, to be computed from the twenty-first day of January (1799) * * * * * (Quite a large fragment is here missing, being evidently broken out by folding.) * * * * *

“Shall give four months previous notice to the other party of such desire. In such case a council shall be called and a dissolution take place without any ceremony.”

In witness to the above agreement the parties to the above agreement have interchangeably set their hands and seals to two instruments of like tenor and date.

REUBEN PARMELE. [seal]

Witnesses { Zadock Hunn.
 { John Rolph.

JOSEPH BRACE,
JARED BOUGHTON,
THOS. HAWLEY,

Trustees to said Society.

Another document is the assessment roll, equitably apportioning to each pew holder his part of the society's indebtedness upon the completion of the old church on the hill. The document is valuable as showing that the church

was built by the society and that the title of the proprietors was vested in their pews, which they owned and could dispose of at their pleasure, but not so as to divert the property from its legitimate use in connection with the Congregational Society. This document is also valuable as showing who were so connected with the Congregational Society at the time the assessment was made :

THE DOCUMENT.

An assessment of taxes on each proprietor of the meeting house in the North Congregational Society in Bloomfield with a view of making an equal and final payment for our meeting-house :

NAMES.	TAX.	NAMES.	TAX.
Bement, Ebenezer -	\$5 18	Hull, Jeremiah - -	\$2 51
Beach, Thomas - -	1 46	Hawley, Thomas - -	5 16
Brace, Reuben - - -	2 51	Hart, Harvey - - -	1 88
Brace, Joseph - - -	3 97	Hawley, Abner - - -	3 33
Boughton, Nath'l - -	1 72	Haney, John - - -	1 19
Berry, John and seat		Hathaway, Isaac - -	2 64
mate - - - - -	1 33	Ingersoll, Erastus -	5 65
Boughton, Levi and seat		Ingersoll, Elihu - -	1 22
mate - - - - -	7 39	Ingersoll, Thomas -	2 18
—-and mates - - -	1 09	Low, George - - -	3 30
Brooks, Zerah - - -	90	Lobdell, Jacob - - -	3 76
Boughton, Asahel - -	91	Lusk, David - - -	4 14
Boughton, John - - -	2 18	Moore, Asahel - - -	1 46
Boughton, Abm'l - - -	5 48	Moorehouse, Josiah -	6 74
Brace, John - - - -	1 46	Marsh, Isaac - - -	3 36
Boughton, Deforest -	91	Perry, Peter - - -	1 72
Brooks, Michael - - -	2 66	Perkins, Sam'l R. - -	6 68
Brace, Elisha - - -	3 32	Pardy, Silas - - -	2 00
Boughton, Seymour (2d)	2 76	Parmeale, Reuben - -	2 96
Boughton, Claudius V. -	1 33	Perkins, Joseph - - -	2 66
Boughton, Jared - - -	3 30	Root, Asa - - - -	3 33
Coan, Elisha - - - -	2 64	Root, Isaac - - - -	6 12
Coton, Andrew - - -	2 64	Rowley, Joseph - - -	2 64
Dryer, Simeon - - -	1 72	Rowley, Jirah - - -	3 36
Dryer, Rufus - - - -	1 19	Smith, Nicholas - - -	2 44
Dickinson, Nath'l O. -	3 42	Scudder, Jesse, Eleazer	
Evarts, Isaac T. - - -	1 62	Boughton - - - -	3 56
Griswold, Solomon - -	1 46	Stone, Ebenezer - - -	1 62
Hart, Jabez - - - -	3 00	Seymour, Ira, Jr. - -	1 19

NAMES.	TAX.	NAMES.	TAX.
Scudder, Ezekiel - -	\$3 56	Thrall, Joseph - - -	\$3 12
Jackson, William - -	2 00	Turner, Nathl - - -	3 56
Turner, Peter, paid by		Upton, James - - -	6 48
wheat, yet owe for		Willmarth, Ezra - - -	3 32
wheat - - - -	2 96	Williams, Abijah - -	3 35
Turner, Peter, Jr., - -	1 22	Willmarth, Gersham -	2 00
Turner, Lyman - - -	1 22	Williams, Elisha - -	2 18
Turner, Solomon, paid		Willard, Urana - - -	2 64
by P. Turner - - -	3 30	May, Charles - - -	1 22

I have not corrected the spelling for fear of destroying the likeness in this copy to the original document. This paper is also in the possession of Mr. R. B. Moore.

There is no date upon the above mentioned roll, and I therefore add the copy of a deed given by John Berry to Abijah Williams at a later date than the assessment roll. John Berry owned a pew when the assessment roll was made out, and his name is on the roll. Subsequently he sold his pew to Abijah Williams. This places the date of the assessment roll previous to that of this deed. The deed is dated May 5, 1813, and is as follows:

DEED.

Know all men by these presents, that I, John Berry, of Victor, in the county of Ontario, and State of New York, have sold, conveyed and confirmed unto Abijah Williams, of the same town, county and State aforesaid, the northwest corner pew in the body of the meeting-house known by the Proprietor's Meeting-house in Victor, or such part of said pew as I paid for towards it, together with all the privileges belonging thereunto, to warrant, secure and defend against the claims and demands of any person or persons whatsoever; in witness whereof I have hereunto set my hand and seal this fifth day of May, in the year of our Lord one thousand eight hundred and thirteen.

JOHN BERRY. [seal]

SAMUEL BERRY.

It was this ownership of the pews, thus deeded from party to party, that subsequently as late as 1828-1830, led to the claim on the part of certain parties, who had acquired title to a few of the pews, to the right to use the meeting-

house a part of the time for religious services foreign to the worship of the Congregational Society; on the other hand the trustees and society refused to admit the claim and maintained such attitude until they had built and moved into their new church, which was dedicated in 1833.

The old church was then taken possession of by the Universalists. It has been claimed that the property was duly purchased from the Presbyterians, but I am not aware that such transfer was actually made, or that any such deed was ever executed or recorded. I am informed that the Presbyterians let the whole matter go by default.

Among other documents are the Church Records, beginning with the first ecclesiastical council which met for the purpose of installing Rev. Reuben Parmele, Feb. 13, 1799. These records are complete and interesting in their bearing upon the history of the church.

There is also a plan of the pews of the old church, bearing the date April 7, 1809, subsequent to the building of the church. Another document connected with the history of the old church, is the deed of land given by Thomas Hawley to the proprietors, or pewholders, of the church. The deed is given to those who owned pews at the time it was drawn. It bears as late a date as October 1, 1818 showing that the promise of Mr. Hawley to deed the land was not fulfilled until a number of years after the church was built. This deed was not recorded until September 13, 1825.

There were names added to the deed between the date of execution and recording, due to new comers purchasing pews.

The parties named in this deed, and their families, were attendants upon the Congregational church at the time, and most of their families were represented on the roll of church members.

DEED.

"This indenture, made the first day of October, 1818, between Thomas Hawley, of the town of Victor, in the county of Ontario, and State of New York, of the first part, and Elihu Ingersoll, Jirah Rowley, Joseph Rowley, Thomas Ingersoll, David Lusk, James Upton, Dinah Brooks, Elisha Coan, Asahel Boughton, George Low, Lora Davis, the heirs of Joseph Thrall, deceased, Isaac Marsh, Isaac Root, Abraham Boughton, John Brace, DeForest Boughton, Nathaniel Turner, Ira Seymour, Jr., Gersham Wilmarth, Silas Pardy, the heirs of Elisha Brace, dead, Ezekiel Scudder, Joseph Perkins, Solomon Turner, Peter Perry, Ebenezer Bement, Erastus Ingersoll, the heirs of Nicholas Smith, deceased, Elisha Williams, Ezra Wilmarth, the heirs of Peter Turner, deceased, Timothy Williams, the heirs of Jesse Scudder, deceased, Thomas Beach, Enos Gillis, Samuel Gillis, Isaac Simmons, Reuben W. Brace, Asa Root, Jeremiah Hull, the heirs of Joseph Brace, deceased, Asahel Moore, Samuel R. Perkins, Jabez Felt, Nathaniel Boughton, Abraham Bronson, Abijah Williams, Thomas Hawley, Solomon Griswold, Abner Hawley, Jabez Hart, Harvey Hart, Joanna Marsh, William Jackson, Eleazer Boughton, Rufus Dryer, Claudius V. Boughton, the heirs of Seymour Boughton, deceased, the heirs of Seymour Boughton, Jr., deceased, Jacob Lobdell, Reuben Parmele, Andrew Colton, Asahel Lusk, Jared Boughton, Isaac Hathaway, Harvey Bement, Edwin Bement, Lucy Boughton, Jonathan Smith, Simeon Parks, Samuel Rawson, the heirs of Urana Willard, deceased, Nathaniel O. Dickinson, Silas Thayer, Manley Hawley, Erie Hawley, Alice Boughton, Harvey Boughton, Silas Barnes, and John Hughes, all of the county and State aforesaid, of the second part, witnesseth: The said party of the first part for and in consideration of the sum of sixteen dollars, to him in hand paid by the said party of the second part, the receipt whereof is hereby confessed and acknowledged, hath granted, bargained, sold, remised, released, aliened and confirmed, and by these presents doth grant, bargain, sell, remise, release, alien and confirm unto the said party of the second part and to theirs and assigns forever, all that certain piece or parcel of land situate in town of Victor aforesaid or township No. 11 in the 4th range of township, and bounded as follows, viz: Beginning at a maple stump in the

highway a few rods easterly from the now dwelling house of Thomas Beach; thence running north 70° west four chains and seventy links to a stake; thence north 9° east four chains and fifty links to a stake; thence south 77° east four chains and fifty links to a maple tree; thence south nine degrees west, five chains and ten links to the place of beginning; containing two acres and one rood of land, it being the plot of ground on which the meeting-house in said town of Victor stands; together with all and singular the hereditaments and appurtenances thereto belonging or in any wise appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and all the estate, right, title, interest, claim and demand, whatsoever, of the said party of the first part, either in law or equity of, in and to the above bargained premises, with the said hereditaments and appurtenances, to have and to hold the said premises above described; to the said party of the second part, their heirs and assigns, being proprietors of said meeting-house. And the said party of the first part for himself, his heirs, executors, administrators, doth covenant, grant, bargain and agree to, and with the said party of the second part, their heirs and assigns, that at the time of the ensembling and delivery of these presents, he is well seized of the premises above conveyed, as of a good, sure, perfect, absolute and indefeasible estate of inheritance, in the law, in fee simple, and that the above bargained premises in the quiet and peaceable possession of the said party of the second part, his heirs and assigns, against all and every person or persons lawfully claiming or to claim the whole or any part thereof, he will forever warrant and defend, excepting the said party's of the first part legal share as a proprietor in the before described premises. In witness whereof the said party of the first part hath hereunto set his hand and seal, the day and year first above written.

Signed, sealed and delivered in presence of William Bushnell.

THOMAS HAWLEY, [Seal.]

WILLIAM H. HARRIS.

STATE OF NEW YORK—Ontario County—ss.: Be it remembered that on the 10th day of October, 1818, came before me, Jared Boughton, one of the commissioners appointed to take the acknowledgment of Deeds, etc., in and for said county, Thomas Hawley, and acknowledged the within instrument, to be his voluntary act and deed, and

that he signed sealed and delivered the same to and for the uses and purposes therein mentioned, and I, knowing the said Thomas Hawley, and that he is the person described in and who executed the said instrument, and having examined the same instrument, and finding therein no erasures nor any interlineations excepting the words of the first part between the second and third lines from the top of the last page, do allow the same to be recorded.

JARED BOUGHTON,
Commissioner.

A true copy of the original recorded June 13th, 1825, at 4 o'clock, P. M.

ROLPH LESTER,
Deputy Clerk.

STATE OF NEW YORK—Ontario County Clerk's office, Canandaigua, March 10th, 1856—I, John I. Lyon, clerk of said county, do hereby certify that the foregoing is a true copy of an original deed, now on record in said office, in book 43, page 439, and having compared the same with said original do find it to be a true copy thereof and of the whole of said original.

Given under my hand and seal of said county the day and year to this certificate above written.

JOHN I. LYON,
Clerk of said county.

The names of the pew-holders at the time this deed was given are found in the deed. It will be seen that the following heirs represented their parents deceased, (these parents represented themselves on the tax list which is of much older date than this deed.)

The heirs of Joseph Thrall.

“ “ “ Elisha Brace.

“ “ “ Nicholas Smith.

“ “ “ Peter Turner.

“ “ “ Jesse Scudder.

“ “ “ Joseph Brace.

“ “ “ Seymour Boughton.

“ “ “ Urana Willard.

“ “ “ Seymour Boughton, Jr., (neither he nor his heirs are mentioned in the tax list.)

Dinah Brooks represents, in the deed, her husband, (Zerah) deceased, whose name appears upon the tax list.

The following names that appear on the tax list, do not appear in the deed showing that their pews have changed hands.

John Berry sold out as per deed, to Abijah Williams, Levi Boughton, Michael Brooks, John Boughton, Ebenezer Stone, Peter Turner, Jr., Lyman Turner, Charles May, Simeon Dryer, Isaac T. Evarts, John Haney, Josiah Morehouse.

The following names appear for the first time, in the deed:

Lora Davis, Timothy Williams, Enos Gillis, Samuel Gillis, Isaac Simmons, Jabez Felt, Abraham Bronson, Joanna Marsh, Eleazer Boughton, Asahel Lusk, Harvey Bement, Edwin Bement, Lucy Boughton, Jonathan Smith, Simeon Parks, Samuel R. Rawson, Silas Thayer, Manley Hawley, Erie Hawley, Alice Boughton, Harvey Boughton, Silas Barnes, John Hughes.

Some of these names that appear in the deed, but not on the tax list, undoubtedly represent their parents whose names are on the tax list, and they dead when the deed was drawn. Others whose names appear for the first time in the deed, were new comers who had bought their pews subsequently to the date of the tax list.

All this shows the usual changes going on in the buying and selling, and occupancy of pews in every church.

CHANGE OF NAME.

At a special term of the Supreme Court, held at the Court House, in the Village of Canandaigua, in and for the County of Ontario, N. Y., on the 19th day of May, A. D., 1888. Present: Hon. Wm. H. Adams, Justice, Supreme Court, Ontario County. In the matter of the Application of the North-East Congregational Society, in the town of Bloomfield, in the County of Ontario and State of New York, also commonly known as the First Congregational

Society of the Town of Victor, for a change of name to the "First Presbyterian Church in Victor." An application having been made at this Special Term of the Supreme Court of the County of Ontario and State of New York, by the above petitioner herein, the North-East Congregational Society in the Town of Bloomfield, in the County of Ontario and State of New York, also commonly known as "The First Congregational Society of the Town of Victor," for an order of this Court authorizing it, the said petitioner, to assume a new corporate name. Now, on reading the petition, therefor herein duly verified on the 27th day of March, 1888, by Willis D. Newton, and heretofore filed in the office of the Clerk of the County of Ontario, on the 29th day of March, 1888, and it appearing and it being satisfactorily proven to this Court, therefrom and thereby—

1st. That said petitioner is not a corporate body such as is excepted and excluded from the provisions of Chapter 322 of the Laws of 1870, and the various Legislative acts amendatory thereof or supplemental thereto, but is a corporate religious body, organized under and pursuant to the Laws of the State of New York, and is within the intent purpose and provisions of said Laws, and the amendatory and supplemental acts thereof and thereto.

2d. That said Willis D. Newton, the person verifying said petition, is the chief officer of said corporation.

3d. That such corporation, said petitioner, has no distinct office for the transaction of its business other than such corporate business is legally and regularly transacted at the church property of said petitioner.

4th. That the principal corporate property of said petitioner is situate at Victor in said County of Ontario and State of New York.

5th. And it further appearing that this application is made in pursuance of a resolution of the Board of Trustees of said petitioner; and further, that such resolution was passed pursuant to and upon the request of, the membership of said body corporate, manifested and expressed at a regular annual meeting thereof, held at the church on the 21st day of November, 1887.

6th. And it being proven satisfactorily to this Court, by said verified petition and the papers therein referred to and thereto annexed, and therewith filed and presented, that the present corporate name of said petitioner, the North East Congregational Society, in the Town of Bloomfield, in

the County of Ontario and State of New York, by reason of the change of circumstances and surroundings in said petition particularly and fully set forth, has become a misnomer, and is misleading, incongruous and inconvenient, and worthless for the purpose for which it was originally assumed and accepted, and that its character and location will be more correctly and effectually designated by the change of its present corporate name to the proposed new corporate name, the "First Presbyterian Church in Victor," and it further appearing to the satisfaction of the Court, that there is no other body, corporate or otherwise, in said Town of Victor, by such name, or understood to be the same as, or similar to, such new corporate name.

7th. And this Court being satisfied by said verified petition that there is no reasonable objection to such corporation changing its corporate name, to said new corporate name.

8th. And it appearing to the satisfaction of this Court, that notice of the time when, and place where, such application would be made, has been duly given by the publication of a notice thereof once in each week for six weeks in the Ontario County Times, a newspaper published weekly at Canandaigua, Ontario County, N. Y., such County being the County in which said corporation is situate and has its corporate property and in which County the trustees thereof reside, and that such notice has been also published once in each week for six weeks in the Ontario County Times, a newspaper published in Canandaigua, Ontario County, N. Y., and being one of the newspapers within said County duly authorized to publish the Session Laws therein, having been heretofore duly designated for such purpose, as appears from the proof of such publication thereof, which said publication being hereby declared sufficient, and publication thereof in any other paper or papers being hereby dispensed with.

Now, on reading such verified petition, and the papers therein referred to and thereto annexed, and on reading and filing the notice of the time when and place where, this application would be made, and on reading and filing the proof of the due publication thereof, and on motion of Mark T. Powell, of counsel for said petitioner, no one appearing in opposition thereto.

It is ORDERED: That the prayer of the petitioner be, and the same is, hereby granted.

It is FURTHER ORDERED: That the said petitioner, the said North-East Congregational Society in the Town of Bloomfield in the County of Ontario and State of New York be, and hereby is, authorized to change its said corporate name, and in place and stead thereof, to assume on the 25th day of June, 1888, and thereafter be known by and use, as its legal corporate name, the proposed new corporate name of, the "First Presbyterian Church in Victor."

And it is FURTHER ORDERED: That this order be published once in each week for four weeks prior to said 25th day of June 1888, in the Victor Herald, a weekly newspaper published at Victor, Ontario County, New York, which paper is hereby designated for such purpose.

And it is FURTHER ORDERED: That a copy of this order shall be filed in the office of the Secretary of State of the State of New York, and that this order be filed in the office of the Clerk of the County of Ontario.

(Endorsed.)

Filed 21st May, 1888.—M. H. Smith, Clerk.

STATE OF NEW YORK, Ontario County Clerk's Office, Canandaigua, N. Y.,—I, Martin H. Smith, Clerk of the County of Ontario, of the County Court of said County, and of the Supreme Court, both being Courts of Record, having a common seal, do hereby certify, that I have compared the annexed copy of order with the original on file and entered in this office, and that the same is a correct transcript therefrom and of the whole of said original.

In Witness Whereof, I have hereunto affixed the seal of said County and Courts, this [L. S.] 21st day of May, A. D. 1888.

M. H. SMITH,
Clerk.

MARK T. POWEELL,
Att'y for Petitioner, Canandaigua, N. Y.

B.

ROLL OF PASTORS AND TIME OF SERVICE.

REV. Reuben Parmele organized the society, September 13, 1798, and completed the organization and was installed its first pastor - Feb. 13, 1799, to May 5, 1812
 Rev. Philander Parmele, - - May 5, 1812, to Dec. 28, 1814
 " Ebenezer Raymond - - Nov. 10, '19, to April 6, '25
 " Jabez Spicer, S. S., - - Jan. 1, '26, to Jan. 30, '27
 " Daniel Johnson, - - Sept. 7, '28, to Dec. 29, '31
 " Richard Kay, - - June —, '32, to Nov. 12, '35
 " Jairus Wilcox - - Nov. 6, '36, to Jan. 14, '38
 " Charles E. Furman, - - June 20, '38, to April —, '46
 " Charles Merwin, - - April 20, '46, to Aug. 7, '49
 " C. Van H. Powell, - - Jan. 6, '50, to March 2, '51
 " Calvin Waterbury, - - July 8, '51, to Aug. 15, '55
 " Charles C. Carr, - - Jan. 7, '56, to Oct. 20, '56
 " Job Pierson, D. D., - - Dec. 15, '56, to Sept. 27, '63
 " William H. Webb, D. D. - Dec. 6, '63, to Oct. 22, '65
 " Gideon P. Nichols, D. D. - May —, '66, to Aug. 8, '69
 " Henry T. Miller, - - June 1, '71, to June 1, '73
 " William B. Marsh, - - Dec. 7, '73, to Nov. 22, '75
 " Robert Ennis, - - Feb. 12, '76, to Aug. 5, '77
 " Thomas Earl Babb, - - Feb. 3, '78, to June 3, '83
 " Clarence W. Backus - - July 1, '84, to

ROLL OF DEACONS.

Isaac Root,	- -	May 31, 1804 to March 14, 1816
Abijah Williams,	- -	July 10, '12, died March-- '40
Simeon Parks,	- -	March 14, '16, to Nov. 27, '22
William Parmele,	- -	Feb. 8, '27, to Oct. 1, '35
John Wells,	- - -	May 30, '28, to May 5, '44
Belden Seymour,	-	Oct. 4, '32, to March 8, '58
Nathan Jenks,	- -	Oct. 4, '32, to Nov. 13, '37
Marcus A. Norton,	- -	Nov. 20, '37, died Nov. 1, '70
Samuel Tallmadge	-	May 22, '44, died Apr. 7, '63
Albert Simonds,	- -	March 8, '58, now in office
D. Henry Osborne,	-	April 7 '63, " " "
James F. Draper, M. D.	-	April 1 '88, " " "

ROLL OF ELDERS.

William Parmele,	- -	March 25, 1827, to Oct. 1, 1835
Alvah Dickinson,	-	March 25, '27, to Sept. 20, '32
John Mosher,	- - -	Jan. 11, '29, to Mar. 12, '30
William Bushnell,	- -	Jan. 11, '29, to Sept. 20, '32
Waitsell Dickinson,	-	March 7, '30, to Oct. 4, '35
Jasper W. Peet,	- -	March 7, '30, to Sept. 20, '32
Samuel Tallmadge,	-	Sept. 19, '30, to Nov. 13, '37

(After the adoption of Presbyterian government, March 8, 1858.)

Samuel Tallmadge,	-	April 4, 1858, died April 7, 1863
Albert Simonds,	-	" " " still living and an elder
George W. Farnham,	-	" " " to April 29, 1866
D. Henry Osborne,	-	" " " still living and an elder
Salmon Gorsline,	-	" " " to July 12, 1865
Hiram Parks,	- -	April 4, '58, died Feb. 16, '76
Hiram Swezey,	- -	June 24, '60, to July ,22 '82

John Brown	- - -	Dec. 19, '66, to March 17, '67
James H. Reeve,	- - -	Oct. 2, '68, died Sept. 9, '81
Darius L. Covill,	- - -	April 11, '75, to Jan. 28, '77
James F. Draper, M. D.,	-	April 11, '75, to June 4, '80
Stephen J. Tallmadge,	- -	May 10, '85, now in office
Stafford, S. Lusk,	- - -	" " " " " "
William A. Higinbotham,	-	" " " " " "
C. Lewis Simonds,	- -	" " " " " "

ROLL OF TRUSTEES.

Jared Boughten,	Sept. 13, 1798,	} Trustees under original act of incorporation.
Joseph Brace, Jr.,	" " "	
Thomas Hawley,	" " "	

Abijah Williams,	} Trustees under re-incorporation, Dec. 2, 1811, for the purpose of changing the title to the North East Congregational Society in town of Bloomfield.
Ebenezer Bements,	
Erastus Ingersoll,	
Thomas Beach, M. D.,	
Abraham Boughton,	

(The record between the above and 1836, is missing.)

	Date of first election.	No. of terms serv'd			
J. T. Hollister,	1836,	1	William Moore,	'43,	1
Hiram Parks,	'37,	3	Otis Dryer,	'44,	2
Frederick, A. Hart,	'38,	3	Jasper W. Peet,	'44,	1
(October 11, 1839 No. of			Wm. P. Hawkins,	'44,	1
trustees increased to 5.)			John Eckler,	'44,	1
Nathan Jenks,	1839,	1	Philo Parks,	'45,	1
Harmon VanVechten,	'39	1	Marcus A. Norton,	'46,	1
Alvin Parks,	'40,	2	Peter Perry,	'46,	1
Melancthon Lewis,	'40,	11	Thos. K. Embry,	'46,	2
Albert Simonds,	'41	6	Frederick Fox,	'47,	1
Samuel Tallmadge	'41	2	John Smith Jones,	'47,	2
Rufus Seymour,	'42	1	D. Henry Osborne,	'58,	6
Abiram L. Peet,	'42,	1	William Gullap,	'68,	1
Hiram Seymour,	'43,	1	Orrin S. Bacon,	'71,	4
			Darius L. Covill,	'73,	1

David Clark,	'74,	1	John VanVechten,	'80,	3
Edwin S. Norton,	'77,	3	Stafford S. Lusk,	'84,	1
Marvin A. Wilbur,	'79,	4	Wm. B. Osborne,	'84,	2
Albert B. Simonds,	'79,	1	Willis D. Newton,	'87,	1

THE BOARD OF TRUSTEES IN 1888.

Willis D. Newton, President,

Orrin S. Bacon,	John VanVechten,
Marvin A. Wilbur,	William B. Osborne,

THE SESSION IN 1888.

Rev. C. W. Backus, Moderator,

Elders,—Albert Simonds,	Stafford S. Lusk,
D. Henry Osborn,	William A. Higinbotham,
Stephen J. Tallmadge.	C. Lewis Simonds.

DEACONS IN 1888,

Albert Simonds,

D. Henry Osborne,	James F. Draper, M. D.
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C.

ROLL OF MEMBERS FROM THE ORGANIZATION OF THE
CHURCH IN 1799. ARRANGED ACCORDING TO
DATE OF ADMISSION, WITH THE NAMES OF
THE PASTORS UNDER WHOM
THEY UNITED.

United at the organization
of the church February 13,
1799, REV. REUBEN PAR-
MELE, pastor:

Jabez Morehouse.

Elizabeth Morehouse.

wife of Jabez.

Elisha Perkins.

Mehitable Perkins.

wife of Elisha.

Abijah Williams.

Mrs. Thomas Hawley.

Jemima Brace.

wife of Joseph.

Samuel Boughton.

Reuben Hart, M. D.

1799

Joseph Brace.

Asa Hickox, Jr.

Polly Hickox.

Thomas Hawley.

Benjamin Wilson.

Deborah Perkins,

Huldah Hart,

wife of Dr. Reuben.

Eunice Williams,

wife of Abijah.

1800

Ira Seymour.

Jerusha Seymour,

wife of Ira.

Joseph Rowley,

By letter from Charlestown, Mass.

Anna Rowley,

wife of Joseph.

1802

Laura Parmele,

wife Rev. Reuben, 1. fr. Goshen, Ct.

Peter Turner,

by 1. fr. West Stockbridge Mass.

Mindwell Turner,

wife of Peter.

Lucy Ketchum,

wife of Joshua.

1803

Samuel Stone,
 Mrs. Samuel Stone,
 Isaac Root,
 Mary Root,
 Wife of Isaac, by letter from West
 Stockbridge.

Laura Parmele,
 daughter of Rev. Reuben.
 Mrs. Samuel Boughton.

1804

Eleanor Boughton,
 by letter from Canaan. Conn.

1805

Mrs. Elisha Coan.
 by letter from West Stockbridge.

1806

Margaret Hawley,
 wife of Capt. Abner.

1807

Aaron Bailey,
 Mrs. Aaron Bailey.

1808

Jemima Hart,
 wife of Jabez.

1809

Esther Marsh,
 Elizabeth Rowley,
 wife of Jirah.

1810

Widow Gould.

1811

Sibyl Rowley,
 Rhoda Turner,
 Melania Boughton,
 by letter from Providence R. I.
 Erastus Ingersoll,
 Rev. Abiel Parmele,

Isaac Perkins,
 Roxey Ingersoll,

wife of Thomas.

Eliplia Beach,

wife of Thomas Beach, M. D.
 Aunt Fally who organized the first
 Sabbath School.

Mrs. Betsey Griswold,

wife of Solomon.

Susan Hall,

REV. PHILANDER PARMELE,

May 5th, 1812.

1812

Lydia West,

Abigail Parmele,

wife of Rev. Phil'r, 1 fr Killingworth

Selina Coan,

Simeon Hart,

by letter from Pompey.

Mrs. Simeon Hart.

Lucretia Hart,

their daughter.

1813

Timothy B. Applin,

by letter from Cazenovia, N. Y.

Anna Green,

by letter from Sheldon.

Samuel Boughton,

by letter from Seipio.

Lucy Boughton,

wife of Samuel.

Esther Wallingford,

by letter from Waterford, N. Y.

Gilbert Saxton,

Polly (Mary) Morehouse,

by letter from Manlius.

Solomon Griswold,

Mrs. Daniel Chapin,

by letter from Cazenovia, N. Y.

Simeon Boughton.

1814

Betsey Boughton,
wife of Claudius Victor.

Simeon Parks,
by letter from Seipio.

Abigail Parks,
wife of Simeon.

Daniel Chapin,
by letter from Cazenovia

James Campbell,
by letter from Florida, N. Y.

Mrs. Elizabeth Simmons,
rec'd and bap'd with her household.

REV. REUBEN PARMELE in
charge from Jan. 1, 1815, to
Nov. 10, 1819.

1815

Sarah Beach,
wife of Samuel, by l fr Camden, N. J

Rhoda Macumber,
by l. fr. Richmond.

Mary Hays.

Persis Turner.

1816

John Grow, Jr.

Mrs. John Grow, Jr.

William Parmele.

Lucy May,

John Grow, Sr.
by letter from Dansville, Vt.

Mrs. John Grow, Sr.

Hannah Voorhies,
wife of George, from Charlestown.

George Voorhies,

Mary Hart,
wife of Harvey.

Theodosia Jackson,

Eunice Boughton,

Ansel Rowley,

Frederick A. Hart,

Sylvia Hart,

wife of Frederick A.

Joseph Hosford,

Jonathan Smith,

Mrs. Jonathan Smith,

Ansel Perkins,

Betsey Perkins,
wife of Ansel.

Lavina Rowley,

Electa Bushnell,

by l. fr. Richland; wife of Barnet B.

Deborah Grow,

Abigail Wilmarth,
by letter from Westford.

Jotham J. Barnes,

Lavina Barnes,
wife of Jotham.

Esther Barret,
wife of Amasa.

Lucretia Rowley,

Mary Hosford,

Catharine Lane,

Charles Monford,
by letter from B. Ridge, N. J

Artelicia Dryer,

Sylvia Rowley,

Robert Gillis,
by letter from Argyle, N. Y

Mrs. James Powell,
from Clinton, N. Y.

Amasa Barret,

Apama Dickinson,
wife of Nathaniel O.

1817

Abigail Wadkins,
by letter from Cazenovia.

Anna Rowley,
wife of Joseph, Jr.

1818

John Wells,

by letter from Mayfield

Reuben Smith,
by letter from Cazenovia.
Mrs. Reuben Smith,
Mrs. Vantile,
by letter from Salem.
Mrs. Isaac Hathaway.

1819

Mrs. Elizabeth Corey,
by letter from Cazenovia.
Jacob Lane,
by letter from Charlestown.
Nancy Wells,
wife of John.
Dinah Boughton,
by letter from West Stockbridge.
Ebenezer Parsons,
Hannah Parsons,
wife of Ebenezer, Genoa.
Catharine Parmele,
by letter from Phelps
REV. EBENEZER RAYMOND,
from November 10, 1819, to
April 6, 1825.

1820

Mrs. Lydia Raymond.

1821

Mrs. Polly Brunson,
by letter from Penfield.
Mrs. Robbins.

1822

Betsey Smith,
by letter from Cazenovia.
Ira Hart,
by letter from Stockbridge.
Michael Fredricks,
Mrs. Jane Furgerson.

1823

Sally Beach,
John Bushnell,

Ruth Bushnell,
wife of John.
James Bushnell,
Clarissa Bushnell,
wife of James.

1824

Waitstell Dickinson,
Catharine Dickinson
wife of Waitstell.
Hezekiah Ford,
Hannah Ford,
wife of Hezekiah.
Hannah Ford,
their daughter.
Celestia N. Ford.
Adelisa Crocker,
Sibyl Bigford,
Elizabeth Smith,
(Mrs. Hilton).
Polly Heron.

1825

Alvah Dickinson,
Amanda Dickinson.
wife of Alvah.
Clarissa Peck,
w. of Harry, by l. fr. E. Hartford C.
Abigail Horton,
Phidelia Perkins,
Ruth Delano.

1826

REV. JABEZ SPICER, S. S.,
from Jan. 1, 1826, to Jan. 30,
1827.
Joanna Ingersoll,
wife of Stephen.
REV. REUBEN PARMELE ex-
ercising general supervis-
ion from Feb. 1, 1827, to
Sept. 7, 1828.

1827

Mrs. Abigail Parmele,
by letter from Phelps.

1828

John Mosher,
by letter from Union Village, N. Y.

William Grimes,
by letter from Manchester.

Mary Grimes,
wife of William.

Seth C. Parmele,

Harriet Parmele,
wife of Seth.

Sarah Mosher,
wife of John.

Almon Ford,

Sinai Ford,
wife of Almon, by l. fr. Portland, Me.

William Bushnell,

Joseph Perkins,

Jasper W. Peet.

Ira Dickinson,

Anna Dickinson,
wife of Ira.

Cindarilla Jones,

REV. DANIEL JOHNSON, pas-
tor from Sept. 7, 1828, to
December 29, 1831.

Mary Weston,

Mrs. Ann Decker.

1829

Apama Dickinson,
Mrs. Hiram Parks.

Mrs. Persis Payne,

Mrs. Laura Mosher,

Mrs. Polly Sheldon.

1830

Mrs. Electa A. Peet,

Josiah Tallmadge,

Mrs. Josiah Tallmadge,

Samuel Tallmadge,

Mrs. Samuel Tallmadge,

William J. Wells,

Mary Ann Goodrich,
wife of Benjamin D.

Mary Hickox,

Eunice Smith,

Hannah Mosher,
by letter from Clyde.

Mrs. Harriet Chaterden.

Belden Seymour,

Pierpont Seymour,

Simeon Johnson,

Mrs. Lois Peet.

Mrs. Simeon Johnson.

Rachel Bradley,

Elizabeth Van Arnam.

1831

Mrs. Nellie Inman,

Ephraim Johnson,

Mrs. Oliver Peck,

Samuel Johnson,

Satira Dickinson,

Cynthia Dickinson,

Hannah Bortle,

James M. Campbell,

Mary Eve Campbell,
wife of James.

Mary Dickinson,

Mrs. Jane Jenks,

Mrs. Sylvia Williams,

Electa Hubbell,
Mrs. Albert Simonds.

Mrs. Ann P. Walling,

Mary M. Peet,

Laura Mosher,

Benjamin D. Goodrich,

Rev. Bostic Perkins,
 Dr. Doroner,
 by letter from Palmyra, N. Y.
 Mrs. Clarissa Walker,
 Catharine Vanbergen,
 Catharine Dickinson,
 Eliza Dickinson,
 Mrs. Delano,
 Lorin Root,
 Sally Root,
 wife of Lorin.
 Parmelia Chadwick,
 Mary Johnson,
 Samuel Palmer,
 Polly Palmer,
 wife of Samuel.
 Lydia Turner.

1832

REV. REUBEN PARMELE, and
 supplies, with the church
 from January 1, 1832, to
 January 24, 1833.

Rufus Seymour,
 Mrs. Rufus Seymour.
 Richard Butterfield,
 Charity Butterfield,
 wife of Richard.
 Marana Turner,
 Nathan Jenks,
 Orrin Olmstead,
 Mrs. Eunice Rawson,
 Luther Williams,
 Submit Grimes,
 Jerusha Palmer,
 Alvah Inman,
 Martha Ann Turner,
 Robinson Ormsby,
 Cornelia E. Northrup.

Clarissa Ormsby,
 wife of Robinson,
 Mary L. Seymour.

1833

REV. RICHARD KAY pastor
 from January 24, 1833 to
 November 12, 1835.

Benjamin D. Turner,
 Julia Turner.
 Mrs. Lucy Pullen,
 Mrs. Ann Look,
 Asenath Turner,
 David Raymond,
 Laura Raymond,
 wife of David.
 Clarissa Raymond.
 Joshua Raymond,
 Sylvester Harris,
 John Turner,
 Theron Chadwick,
 Asa Root,
 Solomon Turner,
 Maria Dunning,
 Maria Chadwick,
 Lucina Root.
 Eunice Boughton.
 Harvey Hart.
 Mrs. Asa Root,
 Augusta Peet,
 Mary Ann Wallingford,
 Vashti Grimes,
 Miles Lowell,
 Marcus A. Norton,
 Margaret Norton,
 wife of Marcus A.
 Mrs. Margaret Wheeler,
 Henry Seymour,

Mary Seymour,
wife of Henry.

Olive Porter,

Mariett Rawson,

Mrs. Webster, Missionary to Bombay, India.

Betsey Raymond,

Trowbridge Benedict,

Betsey Benedict,

wife of Trowbridge.

Mrs. Mary Ann Kay.

1834

Stephen Collier,

Emeline Collier,

wife of Stephen

Mrs. Sophia Smith,

Martha Seymour,

wife of Belden.

Mary Root,

Mrs. Nancy Groff,

Mary Parmele,

Elizabeth Raymond,

Mrs. Lucinda Dryer,

Mary Dryer,

Mrs. Peet.

Caroline Moore,

Julia Witham,

John Delano,

William Smith,

Stephen Ingersoll,

Isaac P. Hollister,

Ellen Hollister,

wife of Isaac P.

Sarah Rapeljie,

Mrs. Mindwell Delano.

1835

Samantha Raymond,

Hiram Seymour.

Cornelia Ellis,

Mrs. Mary Hart,

William R. Seymour,

Hannah Snedaker, (Root)

by letter from Ewing

Israel Jacobs,

by letter from Clyde.

Mrs. Olive Colbraith,

by letter from Palmyra

Mrs. Sarah Embry,

1836

Mrs. Jeanette Vandenberg,

Mary Jane McCullough,

Elizabeth McCullough,

REV. JAIRUS WILCOX Pastor

from November 6, 1836, to

January 14, 1838.

Hiram Parks,

Phebe Vandenberg,

Cynthia Himnan.

1837

Esther Wallingford,

wife of Jonathan.

Eunice Moore,

Mrs. Samuel Bartlett.

Esther Wallingford,

daughter of Jonathan (Mrs. Gal-
lord Blair.)

Jane Parks,

Mrs. Van Rensselaer Griffin.

Charlotte M. Pullen,

Mrs. John Boughton, (Timney)

Harriet M. Jenks,

Mrs. Dutcher.

Mrs. Marian B. Seymour,

Deborah Boughton,

Peter Vandenberg,

Albert Simonds,

Squire G. Beers,

Edward Hayes,

Abigail Hayes,
 wife of Edward.
 Milton Nelson,
 Amy Nelson,
 wife of Milton.
 Harmon, Van Vechten,
 Eve Van Vechten,
 wife of Harmon.
 Wynant Vandenberg,
 Sarah Vandenberg,
 wife of Wynant.
 Philo Parks,
 Phebe Parks,
 wife of Philo.
 Avery T Farnham,
 Mrs. Lucian Moore,
 Angeline Moore,
 Mrs. Keith.
 Parmelia Ingersoll,
 Eunice Hart,
 Jane A. Decker,
 Mrs. James Sizer,
 Celia Thompson,
 Mrs. Betsey Boughton,
 Caroline Boughton,
 Mrs. William Gallup.
 Julia Norton,
 Lucia A. Tallmadge,
 Mrs. Beebe.
 Ann M. Snedaker,
 Julia M. Buell,
 Mrs. Walter B. Titus.
 Mary Ann Buell,
 George Eddy,
 Temperance H. Eddy,
 wife of George.
 Thomas Eddy,
 Thomas Flynn.

1838

REV. CHARLES E. FURMAN,
 Pastor from June 20, 1838,

to April — 1846, and was
 in charge of pulpit from
 the 1st, Sabbath in March
 of 1838.

Mrs. Eliza Mayo,
 Mrs. Amelia Hummel,
 M. A. Wallingford.

1839

Mrs. Anna Bushnell,
 Mrs. ——— Raymond,
 Rev. J. W. Wood,
 by letter from Hamilton, Canada.
 Zaccheus P. Gillette,
 Clarrington Mayo,
 Abel Fitch,
 Henrietta Fitch,
 Jonathan Wallingford,
 Gideon Shaw,
 Sarah Shaw,
 Stephen J. Tallmadge,
 Abigail Jane Tallmadge,
 Mrs. Pixley, (Shepherd.)
 Marcia Maria Tallmadge,
 Mrs. Rathfon.
 Sarah Ann VanVechten,
 Mrs. Stephen J. Tallmadge,
 Rebecca Ann VanVechten,
 Mrs. William Conover,
 Dow Fonda Vandenberg,
 Sarah Jane Vandenberg,
 Hiram Chadwick,
 Miranda M. Chadwick,
 Seneca Boughton,
 James Henry Young,
 Sarah Wells,
 Mrs. John S. Gillis,
 Sophia Hart,
 Martha Hart,
 Mrs. Robert Gillis.

Betsey Riddle,
 Julia Foster Smalley,
 Cyrus B. Rawson,
 William Jones,
 Rachel Maria Peet,
 Mrs. Harriet Boughton,
 Eliza Boughton,
 Laura Maria Lovejoy,
 Alvan Parks,
 Martha Wood,
 John Smith,
 Elizabeth Smith,
 Henry B. Jenks,
 Cyrus Jenks,
 H. E. J. Furman,
 wife of Rev. C. E.
 Catherine Jay,
 Benjamin Freeman,
 Sarah Maria Bement,
 Mrs. Squire Beers.
 Andrew J. Decker.
 Jane Lawrence,
 Mrs. Stephen Blood.
 Alphonzo Lawrence.
 Mrs. Parmelia Tallmadge.
 Mrs. Elizabeth Perkins.
 Catharine J. Gillis,
 wife of Enos.

1840

Jane Pullen,
 Mrs. Center Bushnell.
 Daniel Dryer, Sr.
 Jeannette VanVleck,
 Christiana West,
 wife of George.

1841

Rufus Seymour,
 Ruth Seymour,
 wife of Rufus.

Delia Seymour,
 their daughter.
 Giles T. Arnold,
 Iris Arnold,
 wife of Giles T.
 Azuba Benton,
 John Pixley,

1842

VanRensselaer Conover,
 Mary K. Snedaker,
 Reuben Mosher,
 John A. Gillis,
 Joshua Holtam,
 Isaac Hart,
 William Fuller,
 George N. West,
 Abiram L. Peet,
 Frederick Fox,
 Jane Fox,
 wife of Frederick.

1843

James VanVleck,
 Tunis Brizee,
 Maria Brizee,
 Philip H. Brizee,
 William Collins,
 Emily Collins,
 William Moore,
 Alma C. Moore,
 Elizabeth VanVleck,
 Mary VanVleck,
 Harriet E. Hawkins,
 Mrs. William Cole.
 William P. Hawkins,
 Abram Bramble,
 Walter VanVechten,
 Abner VanVleck,
 Charles Seymour,
 Augustus Root,

Eveline M. Vandenberg,
 Abbie E. Furman,
 Mrs. Briggs.
 Henry Benson,
 Sally Benson,
 Emily Hubbell,
 Mrs. John Howard,
 Robert Bruce Moore,
 Thomas Turner,
 Harriet Newell Hinman,
 Otis Dryer,
 Augustus F. Hart,
 Didama Fitch,
 Frances C. Fitch,
 Harriet Robbins,
 Susan A. Hickox,
 Mary Boughton,
 Lovina A. Bushnell,
 Mrs. D. Henry Osborne.
 Simon H. Veeder,
 Polly Veeder,
 Sabria M. Root,
 Harriet Lacretia Hart,
 Lucy Ann Moore,
 Malvina Lucretia Hart,
 Elizabeth McLean,
 Elijah A. Webster,
 Noah Root,
 Susan Root,
 Gilbert M. Raymond,
 Giles S. Williams,
 Matilda Williams,
 Lucien R. Peet.
 Ann M. Smith,
 Minerva Wells.
 Frances A. Peet,
 Amanda Beers,
 Angeline Morris,

Lydia Vandenberg,
 Ezra M. Peet,
 John B. French,
 Sophia Leland,
 Eliza J. Benson,
 Emily M. Moore,
 Philena Dryer,
 Phebe Markham,
 George W. Clark,
 Mary J. Preston,
 Deborah Perkins,
 Ira Root,
 Asenath Root,
 wife of Ira.

1844

Enoch F. Hinman,
 John Eckler,
 Mary Eckler,
 wife of John.
 John D. Grow,
 Electa Grow,
 wife of John.
 Mrs. Nancy Dryer,
 Charles Curtis,
 Mary Curtis,
 wife of Charles.

1845

James Bristol,
 Lewis H. Fort,
 Eveline Fort,
 wife of Lewis.
 Esther Humphrey,
 wife of Rev. Mr. Stephens.

1846

Mrs. Sarah Heath.

REV. CHARLES M. MERWIN,
 Pastor from April 20, 1846,
 to August 7, 1849.

Mrs. Sarah Raymond.

1847

Mrs. Jane M. Boughton,

1848

Mrs. Harriet B. Mayo,

Mrs. Sarah Vandenberg,

Mrs. Mary Osborne,

Mrs. Ann Osborne,

D. Henry Osborne,

Caroline Simonds,

wife of Albert.

1849

J. W. Palmer, M. D.

Mary Palmer,

wife of Dr. J. W.

Oliver Grow,

Parmelia Grow,

wife of Oliver

Mary Jane Grow,

Mrs. James Mills, Geneva.

Isaac Perkins,

Elizabeth Perkins,

wife of Isaac.

Mrs. Catharine Wells,

Peter Perry,

Cynthia Perry,

wife of Peter.

Mary Jenks,

Mrs. Frederick Sines.

1850

REV. C. VAN H. POWELL, S.

S. from January 6, 1850, to

March, 2, 1851.

Cornelius Van Every,

Maria Van Every,

wife of Cornelius.

Cornelia A. VanEvery,

Wynant VanEvery,

Cornelius C. VanEvery,

Mrs. Susan Church,

Walter B. Titus.

1851

REV. CALVIN WATERBURY,

Pastor from July 8, 1851, to

August 15, 1855.

Priscilla Waterbury,

wife of Rev. Calvin.

Charlotte B. Seymour,

Mrs. Day,

Samuel S. Spring.

1852

Emeline Parks,

Mrs. Freeman.

Salmen Gorsline,

Mrs. Salmen Gorsline,

Mrs. Lucy Hart,

Ambrose C. Ford,

Elizabeth W. Ford,

wife of Ambrose

1853

Mrs. Maria Bement,

Amelia D. Norton,

Mrs. Booth.

Mary Ann Cockran,

Edwin Parks,

Elizabeth M. Beers,

Mrs. Adrian Ford.

Susan McCullough,

Joseph Phipps,

John Rollinson,

Sarah E. Salter,

Mrs. George Bliss.

Mary Ann Salter,

Sarah A. Jenks,

Mrs. Dorcas Farnham,

Avery T. Farnham,

Thomas Grow,

Mrs. Ruth Adams,

Hannah Adams.

Mrs. McHuron.

Maria Parks,

Mrs. Susan Parks,

Mrs. Louisa M. Heazlet,

James Heazlet,

Alfred Curtis,

Phebe S. Curtis,

wife of Alfred, by l. fr. Ballston
Centre, N. Y.

Isaac Carey,

Marcia Mayo,

Eliza Parks,

Mrs. Buckland,

Mrs. Mercy Power.

1854

Mrs. Mary Farnham,

George W. Farnham,

Margaret F. Farnham,

Harriet S. Farnham,

Mrs. Edward Boughton.

Helen Hubbard,

Mrs. Robert Martin.

Marietta Parks,

Mrs. Dr. Silliman.

Mary Parks.

1855-56

REV. JOB PIERSON, D. D.,

Pastor from December 15,

1856 to September 27, 1863.

1857

Mrs. Nancy Wilcox,

Ann M. Wilcox,

Mrs. Caroline E. Smith,

Mrs. Mary Bristol.

February 24, 1858, the
church changed its form of
government and name, and

became the "First Presby-
terian Church of Victor, N.
Y.," which is its present
constitution.

1858

Mrs. David Farnham,

David Clark,

Sophia Clark,

wife of David, by l. fr. Parma.

Mrs. Olive Deitrich,

Mrs. Maria Van Ness,

by letter from Perinton.

1859

Mrs. Emeline Lewis,

by l. fr. West Stockbridge, Mass.

Mrs. Temperance Lewis,

by letter from Rochester.

Mrs. Helen P. Seymour,

Mrs. Celia Norton,

by letter from East Bloomfield,

Mrs. Anna Bushnell,

by letter from Elmira.

Rachael W. Pierson,

Wife of Rev. Job, l. fr. Pittsford.

Hiram Swezey,

by letter from Newport, N. Y.,

Mary Swezey,

wife of Hiram.

1860

John H. Levet,

Emma M. Levet,

wife of John, l. fr. Rochester.

George H. Robb,

Catharine Robb,

wife of Geo. both l fr Broadalbin N Y

Elizabeth Norton,

wife of Edwin S.

1861

Julia Farr,

Joanna Camp,

by letter from Jamaica, L. I.

Joseph Bennet,
 Helen Peet,
 Elizabeth Palmer,
 Hannah Hartman,
 by letter from Perinton.
 William H. Cline,
 Emily Cline,
 wife of Wm. H.
 Margaret A. Farnham,
 Rodney Dexter,
 Cordelia E. Dexter,
 wife of Rodney.
 Mrs. Frances S. Boughton,
 by l. fr. East Bloomfield.
 Mary Jarvis,
 by letter from Jamaica, L. I.

1862

D Henry Palmer,
 by l. fr. Rochester, (Rev. Dr. Palmer
 of Penn Yan.)
 Darius L. Covill,
 by letter from Lima.
 Mrs. Catharine M. Longyear,
 l. fr. Pittsford, wife of James.
 Samuel W. Osborn,
 Harriet E. Osborn,
 Mary Osborn,
 Ann Wells,
 Mrs. Sarah M. Sharp,
 wife of Cholatte Sharp.
 Mrs. Eleanor Ferguson,
 Mrs. Ann Covill,
 Mrs. Lucy Ann Clapper,
 Charlotte E. Tallmadge,
 Mrs. A. B. Rowley.
 Margaret Gillis,
 wife of J. A.
 Gertie Van Hoosen,
 by l. fr. Mayfield, N. Y.
 Marietta Bowerman,
 wife of Gifford.

1863

Mrs. Cassia Day,
 by letter from Rochester.
 Mrs. Nancy Bowers,
 Charlotte Parks,
 Mrs. R. Reed.

REV. WM. H. WEBB, Pastor,
 from December 6, 1863 to
 October 22, 1865.
 Mrs. Sylvina Peck Walling.

1864

Isaac B. Kniffen,
 Tamar Ann Kniffen,
 wife of Isaac B.
 Elizabeth Webb,
 wife of Rev. Wm. H. by l. fr. Niag-
 ara City, N. Y.
 Minnie Parks,
 Mrs. A. J. Lane.
 Alice D. Lusk,
 wife of Stafford S., by l. fr. East
 Bloomfield.
 Mrs. Sarah A. Rollinson,
 John O. Palmer,
 by l. fr. Auburn, N. Y.
 John Brown,
 Eveline Brown,
 wife of John.
 Juliette Brown,
 all by l. fr. Rose, N. Y.
 Mrs. Ann Warren.
 Mrs. Hortense A. Wilder.
 Mrs. Jeanette E. Rowley,
 Mrs. Lydia A. Gillett.

1866

Church under supplies un-
 til November 7, 1866.
 Mrs. O. J. Woodward,
 Mrs. Hannah E. Bement,
 by l. fr. Palmyra, N. Y.

REV. GIDEON P. NICHOLS,
D. D., Pastor from May,
1866, to August 8, 1869.

Nathaniel Phillips,

Emily Phillips,

wife of Nathaniel, by l. fr. Clarkson
N. Y.

Mrs. Mary Boltwood,

Abbie Parks.

1867

Eliza Dryer,

Mrs. Edward Brown.

Maria Clark,

Mrs. George Sidway.

Sophia Clark,

Elvira Vanderbergh,

wife of John.

Irene Gilbert,

Myra Copeland,

Caroline West,

Mrs. William Green.

James H. Reeve.

Lydia Reeve,

wife of James H. by l. fr. Jamaica,
L. I.

Mrs. Mary E. Copeland.

by l. fr. Addison, N. Y.

Edward Copeland.

1868

Mrs. Rachel Moore,

wife of Robert.

William Gallup,

Orrin S. Bacon,

Harriet E. Bacon,

wife of Orrin S.

Margaret Ransom,

John H. Ransom,

Mrs. Mary Wheeler,

Elizabeth Norton,

wife of Walter D.

Walter D. Norton,

Laura Parks,

Ella Parks,

Ella H. Harrington,

Mrs. Frank J. Heath.

Mary Conover,

Mrs. Sidell.

Emma Rawson,

Cora Wilder,

George Randall,

William B. Osborne,

James Longyear,

Mrs. Anna Humphrey,

by letter from Brooklyn, N. Y.

Charles McKallar,

Delia McKallar,

wife of Charles.

Mrs. Jane Howell,

by letter from Chili.

Ezra M. Peet,

Helen B. Peet,

wife of Ezra M.

John VanVechten,

Edwin S. Norton,

A. Burton Simonds,

George Frederick,

John Vandenbergh,

Mrs. Mary VanCott,

Mary Clark,

Mrs. Charles VanVechten.

Hattie Peet,

Mrs. Dinslow Gould.

Carrie Beach,

John Potter,

William W. Gillis,

Julia F. Simmon,

by letter from Coldwater, Mich.

Hannah VanVechten,

wife of John,

Augusta Norton,

wife of E. S.

Nellie Simonds,
wife of A. B.

Alida Fredericks,
wife of George.

Charlotte Fredericks,
wife of Nicholas.

Julietta Adams,

Elizabeth Conover,
wife of John.

Mrs. Ellen Brocklebank,

Mary J. Simonds,
Mrs. Gilbert Turner.

Alice Parks,

Augusta Wilder,

Sophia Moul,

Mrs. Agnes Decker,

Carrie Upton,
Mrs. McCarthy.

Bell Woodward,

Sibly Bell,

Mary Moore,
in mission work, Chicago, Ill.

Mrs. Jane Bell,
Mrs. Henry VanVoorhies.

Julia Gillis,

Helen Gillis,

Mrs. Eliza Brown,
wife of Henry.

1869

James C. Wisner,
by l. fr. Lyons, N. Y.

Mrs. James C. Wisner,
by letter from Lyons, N. Y.

Rev. Clark B. Gillett,

Charles K. Humphrey,

Robert Ranney,
by letter from Ireland

Peggy Ranney,
wife of Robert.

Mary Ranney,

Mrs. Phebe West,
wife of Winslow.

Miss Frank Noble.

Church under supplies from
August 8, 1869, to June 1, '71.
William Green.

1870

Thomas Gallup,
by letter from Albion.

Mrs. Mary J. Munson,

Emma J. Munson,
both by l. from Titusville, Pa.

1871

Mrs. Sarah M. Powell,
by letter from Joliet, Ill.

Dinslow M. Gould.

REV. HENRY T. MILLER,
Pastor from June 1, 1871,
to June 1, 1873,

Anna Peet,

Mrs. Henry Boughton,

Mrs. McMurdy,

Charles Shaw,

E. Shaw,
wife of Charles.

Carrie Lobdell,
Mrs. Sale.

Levi N. Beebe,

Mrs. L. N. Beebe,
both by letter fr. West Bloomfield.

Jennie K. Miller,
wife of Rev. Henry T.

1872

Mrs. Esther Benedict,
by letter from Perinton.

Charlotte Lovejoy,
wife of Edward.

Catharine A. Norton,
wife of John.

Catharine J. Gillis,
Mrs. Frank Gallup.

Elizabeth Boughton,
Mrs. James Vail.

Cora Osborne,

Lillian Bacon,

Alice Levet,

Julia Lewis,

Mrs. Moore.

Lena Norton,

Daniel Wilder,

Anna A. Covill,

w. of Darius L. by l. fr. Canandaigua

Carrie L. Dryer,

Mrs. Mary Ann Wilder,

by letter from Brockport.

Clarissa Bostwick,

by letter from Palmyra.

James F. Draper, M. D.

Amelia Townsend,

wife of Doctor Townsend.

Mrs. Catharine E. Risely,

Mrs. Stephen J. Tallmadge.

Delia VanNess,

w. of Cassius C. l. fr. Woodstock, N. Y.

Mrs. Betsey Dibble,

Emeline Dibble,

by letter from East Bloomfield.

1873

Anna Swezey,

Mrs. Coneklin.

Cora Jane Swezey,

Celia Christopher,

Mrs George T. Ewers

REV. WILLIAM B. MARSH,

Pastor from December 7.

1873, to November 22,

1875.

1874

Joseph Waghorne,

Rachel Waghorne,

wife of Joseph.

Mrs. E. A. Marsh,

wife of Rev. William B.

Mary Goodnow,

wife of Truman.

Jennie Thorne,

by letter from Rochester, N. Y.

Mrs. Helen Beach,

by letter from East Bloomfield, (Mrs. Joseph P. Hathaway.)

Anna Dunlap,

Edwin D. Hoyt,

Adelia E. Hoyt,

wife of Edwin D. by l. fr. Mendon.

1875

Mrs. Elizebeth B. Tracy,

by letter from Ireland.

1876

REV. ROBERT ENNIS, Pastor
from February 12, 1876, to
August 5, 1877.

William McMurdy.

Mary Painton,

Ida Longyear,

Mrs. Charles Ketchum.

Henry R. Robbins,

Anna Robbins,

by letter from Knoxboro, N. Y.

Mary A. Camp,

Mrs. Charles Brown.

Emily M. Levet,

Josephine C. Brizee,

Myrtie May Thompson,

Hattie Moore,

Sarah Ann Brizee,

wife of Benjamin.

1877

Mary Force,

wife of Charles.

Elder, John Kilbourn,

by l. fr. Knoxboro, N. Y.

Catharine Kilbourn,

wife of John.

Mrs. Lillian Moore,

by l. fr. Battle Creek Mich.

1878

REV. THOMAS E. BABB,
Pastor from February 3,
1878, to June 3, 1883.

Carrie Osborne,

Mrs. Mark T. Powell.

Mrs. Marietta Sizer,

Ida Conover,

Mrs. George Shanks.

Harriet S. Gillis,

wife of William W.

Daniel Wilder,

Mary Wilder,

wife of Daniel, by 1. fr. Webster.

Mary Ann Draper,

wife of Dr. James F.

Mrs. Babb,

wife of Rev. Thomas E. by 1. fr.
Oxford, Mass.

1879

Clarence P. Kilmer,

by 1. fr. — Ohio.

1880.

George F. Swezey,

William B. Gallup,

George M. Shanks,

James Haslip,

Mrs. Fanny Haslip,

by 1. fr. Parma Centre.

Mrs. Maggie McGee,

Julia Adams,

wife of Freeman,

Elizabeth Timmerman,

wife of Benjamin.

1881

James G. Vail,

by 1. fr. Geneva.

Laura McD. Osborne,

wife of Wm. B. by 1. fr. Rochester.

1882

Bell Norton,

Mrs. Frank Hopkins

Mrs. Laura Sibbits.

1883

Albert S. Bacon,

Minister at Oneida Castle.

Mrs. Sabra Covill.

The following names are
found on the church roll
without date of admission.

Rachael Ball,

wife of Dr. William.

Eliza Root,

Lucinda Norton.

1884

REV. CLARNC E. BACKUS,

Pastor from July 1, 1884 to

Anna B. Higinbotham,

wife of W. A. by 1. fr. E. Bloomfield.

Susan W. Backus,

wife of Rev. C. W. by 1. fr. Prince-
town.

Ellen Wilbur,

Mrs. Torrey Moffit, by 1. fr. Rose.

Mrs. Elizabeth Wilbur,

by letter fr. Rose.

Cora French,

Minnie Bacon,

wife of Orrin S. Jr.

Carrie E. Phillips,

Nellie Longyear,

Mrs. L. H. Stewart.

Alice E. Moore,

Mrs. Gardner Thomas.

Charles A. Moore,

Gardner G. Thomas,

Mark T. Powell,

Mrs. Cora J. Phillips,

by 1. fr. East Mendon

Clara Benson,

Marian Estella Vandenberg,

1885

Mercy E. Covill,
 wife of A. L. by 1 fr. E. Bloomfield.
 Georgia McVean,
 wife of David A. by 1 fr. Scottsville.
 Ziba C. Curtice,
 Anna Day Curtice,
 wife of Ziba C. both by 1 fr. Webster.
 Marvin A. Wilbur,
 by 1 fr. Rose.
 Lizzie S. Bacon,
 Jennie O. Bacon,
 Nellie J. Heath,
 Lousia Schroth,
 Cora D. Timmerman,
 Mrs. A. N. Holcomb.
 Cora E. Wheeler,
 Grace L. Phillips,
 Mrs. John S. Boughton.
 Miranda C. Hill,
 wife of William.
 Cynthia S. Webster,
 wife of Otis.
 Jessie M. Simonds,
 wife of George.
 William A. Higinbotham,
 Harriet B. Tiffany,
 Minnie B. Tiffany,
 Fannie L. Timmerman,
 Viola G. Adams,
 Cora E. Boughton,
 Nellie Pestol,
 Alice Pestol,
 Viola Farnsworth,
 Cola L. Gillis,
 C. Lewis Simonds,
 Bertha L. Simonds,
 wife of C. Lewis,
 Z. Gertrude Wisner,
 wife of Ralph S.
 George Simonds,

George D. Sidway,
 Agnes H. Levet,
 wife of Oliver.
 William Conover,
 Milton P. Cornford,
 Eugene A. Timmerman,
 Stafford S. Lusk,
 Amelia Norton,
 Rachel Vandenbergh,
 wife of Dow.
 Alfred B. Levet,
 Benjamin F. Timmerman,
 Charles A. Phillips.
 Irene Green,
 wife of Baldwin.
 Emma I. Green,
 Mrs. Charles Bowerman.
 Nettie VanVechten,
 Ella I. Peck,
 Mary S. Lane,
 wife of Albert.
 Celestine I. Boltwood,
 wife of Emmet.
 Emmet Boltwood,
 Agnes Bell West,
 William B. Moore,
 Freeman E. Adams,
 Frank Ashley,
 Rose Ellen Underwood,
 Jane Howland,
 wife of Wilbur.
 Maggie Bennet,
 wife of Amos J. by 1 fr. Princetown.
 Milo Freeman Webster,
 Ralph S. Wisner,
 1886
 Harriet Bement,
 wife of Henry.
 Ida M. Wilbur,
 wife of Marvin A.

Anna E. Backus,
 Jennie M. Sidell,
 Albert E. Sale,
 Adelia M. Sale,
 wife of Albert E.
 Emma Brusie,
 Frank A. Hopkins,
 Jennie E. Newton,
 wife of Willis D.
 Mary L. Jones,
 wife of Asa
 Susie Pimm,
 Mrs. Childs.
 Harry Pimm,
 Emma A. Fox,
 wife of Frederick.
 Wilbur C. Howland, Jr.
 George Peifer,
 Minnie M. Rankin,
 Eva Smith Phillips,
 wife of Nathaniel, by 1. fr. Rochester.

1887

Anna E. Jacobs,
 George Warren,
 Jennie Webster Gallup,
 wife of Wm. B., by 1. fr. Geneseo.
 Flora Craft,
 Kittie Grinnell,
 Aaron N. Longyear,
 Charles Longyear,
 Sadie McVean,
 John Rupprecht,
 George H. Frederick,
 Minnie J. Frederick,
 Elida Faulkner,
 Minnie A. Miller,
 Ella M. Brown,
 Cassius C. VanNess,

Fred W. Goodnow,
 Willie J. Stafford.
 Oscar Longyear,
 Minnie A. Longyear,
 wife of Oscar.
 Charles B. Morgan,
 Chloe L. Payne,
 David A. McVean,
 John C. O'Brien,
 Mary L. Draper.
 Jennie Stafford,
 Milton Stafford,
 Catharine A. Stafford,
 wife of Milton.
 Clarence Brusie,
 Charles Bowerman,
 Charles Judevine,
 Francis Judevine,
 wife of Charles.
 Albert Lane,
 Mattie A. Bowerman,
 Martha L. Bowerman
 Florence Bowerman,
 D. Stuart McVean,
 Mrs. Eusebie Eighme.
 Will J. Bloodgood,
 Hattie L. Bloodgood,
 wife of Will J.
 George H. French,
 Della A. French,
 wife of George.
 Henry Bement,
 Marcus G. Doyle,
 Chester S. Gilman,
 Frances Bowers,
 Willis D. Newton,
 by 1. fr. Manchester, N. Y.

1888

Alice Isabel Reid,
Mary Stanton Shaw,
 wife of Gideon.
Libbie C. Moore,
 wife of Charles A.
Julia A. Preston,
 wife of Edward.

Herman Baldwin Green,
Ida Emily Green,
 wife of Herman B.
Alfred D. Smith,
Cora B. Smith,
 wife of Alfred D.



D.

THE ROLL OF SABBATH-SCHOOL
MEMBERSHIP, JANUARY, 1888.

BOARD OF GOVERNMENT,

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“ James Ransom,	“ George West.
“ James Sizer,	“ Dow Vandenberg,
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“ Edward Norton,	“ John Hotaling,
“ George Sidway,	“ John McCarthy,
“ Stafford S. Lusk,	“ Wilbur Howland,
“ Nathaniel Phillips,	“ Bruce Moore,
“ Milton Stafford,	“ Charles VanVechten,
“ Charles Judevine,	Miss Augusta Wilder,
“ Daniel Barnet,	“ Sophia Clark.
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“ William Conover,	“ John Vandenberg,
“ Hart Boughton,	“ Cassius C. Van Ness,
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“ Nicholas Fredericks,	“ Willis D. Newton,
“ Freeman Adams,	“ Clarence Brusie,
“ Frank Gallup,	“ Albert Lane,
“ Edward Winans,	“ Daniel Barnet,
“ Edgar Preston,	“ Herman Green,
“ Fred Cooley,	“ Alfred Smith.

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“ Freeman Adams,	“ Cora Wheeler,
“ Benjamin Brizee,	“ ——— Miller,
“ Emma Winans,	Mrs. Emmet Boltwood,
“ Mary Lane,	“ Amos J. Bennet,
“ William W. Gillis,	“ Wm. A. Higinbotham,
“ Charles Force,	“ Fred Cooley,
“ Edward Preston,	“ Mary Turner,
“ Leslie Loomis,	“ Hattie Bloodgood,
“ Willis D. Newton,	“ Oliver Levet,
“ Ziba C. Curtice,	“ Ida Bement,
“ Marvin Wilbur,	“ Herman Green,
“ Reese Reed,	Miss Viola Farnsworth,
“ James Vail,	“ Emma Brusie,
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“ Edward Timmerman,	“ Frank Henry,
“ Albert Sale,	“ Charles Boughton,
“ Charles Morgan,	“ Ray Ransom,
“ George Bement,	„ Aaron Longyear,
“ C. Lewis Simonds,	“ Fred Goodnow,
“ George Ransom,	“ William Bloodgood,
“ George Hill,	“ George Peifer.

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“ George Shanks,	“ Estella Vandenberg,
“ George Ewers,	“ Esther Reed,
“ William B. Gallup,	“ Frank Henry,
“ Alfred Smith,	“ Frankie Strong.
“ George French,	

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“ Ray Ransom,	“ Clara Benson,
Miss Mary Draper,	“ Millie Norton,
“ Alice Tiffany,	“ Viola Adams,
“ Nettie VanVechten,	“ Ella Brown,
“ Flora Craft,	“ Mattie A. Bowerman,
“ Kittie Grinnell,	“ Martha L. Bowerman,
Miss Carrie Phillips,	“ Florence Bowerman.

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Miss Cora Boughton,	Miss Jennie Bacon,
“ Nellie Heath,	“ Ethel Waghorne,
“ Sadie McVean	“ Minnie Tiffany,
“ Mabel Draper,	“ Fanny Timmermam,
“ Agnes West,	“ Ella J. Peck,
“ Maggie Howland,	“ Minnie Preston,
“ Lizzie Shanks,	“ Sophia Henry.
“ Zobel,	

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“ Eugene Timmerman,	“ Lee Wilbur,
“ Fred Levet,	“ Charles Phillips,
“ William Hill, Jr.,	“ James Benson,
“ John Bennet,	“ John Rupperecht,
“ William J. Stafford,	“ L. Humphreyville,
“ Allen Ransom,	“ Herman Miller,
“ John Zobel,	“ Albert Moore.

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Miss Gertie Cooley,	Miss Minnie Cooley,
“ Myrtie Preston,	“ Jennie Sidell.
“ Maggie Hotaling,	“ Ella Waghorne,
“ Alice J. Reid,	“ Maud Phillips.
“ Libbie Conover.	“ Mabel Conover,

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Jessie Gallup,	

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Florence Adams,	Leona Adams,
Lola Curtice,	Hattie Winans,
Irma Reed,	Vera Reed,
Edith Timmerman,	Blanch Phillips,
Myrtie May,	Clara Chase,
Lois Grinnel,	Ina E. Green.

Mrs. Frank Hopkin's Class.

Clark Simonds,	Joseph Chase,
Delois Bennet,	Fred Barnet
Allen C. Preston,	Charles Powell,
John McCarthy,	Daniel Sullivan,
Earnest Peglow,	Albert Underhill,
Fred Peck,	George Mayo.

Mrs. William Green's Class.

Agnes Wisner,	Myra Heath,
Susie Sidway,	Minnie Peglow,
Bessie Goodnow,	Rachella Bennet.

Mrs. Cassius C. VanNess' Class.

Ferris VanNess,	J. Trumbull Backus, Jr.,
Charles Peck,	Howard McVean,
Clarence Boltwood,	Homer Boughton,
Robert Childs,	Charles Waghorne.

Mrs. C. W. Backus' Class.

Stuart McVean,	Chester Green,
Porter Rawson,	Linus Boughton,
Ray Vandenberg,	John Peglow,
Charles Preston,	Joshua E. Bennet,
Walter Childs,	Simon Hotaling,
George McCarthy,	William Waghorne,
Fred Peglow,	John Bennet,
Charles Mosher,	Mac Mosher,
John Bowerman,	Silas Bowerman.
James Covill,	

E.

THE FIRST PRESBYTERIAN CHURCH, VICTOR, N. Y.

THE CIVIL AND CHURCH LAW GOVERNING THE CHURCH AND SOCIETY.

CIVIL LAW, STATUTORY.

The society is to have a board of trustees, not exceeding nine in number, nor less than three.

The board of trustees, as thus constituted, are to be divided into three classes, "to the end that the third part of the whole number, as nearly as possible, may be annually chosen."

NOTICE OF ELECTION.

"One month" before the expiration of the office of any of the said trustees, notice "in writing" is to be given by the trustees to the minister, or in case of his death or absence, to the elders or deacons, "specifying the names of the trustees whose times will expire, and the said minister, or in case of his death or absence, one of the said church officers, shall proceed to duly notify the congregation of said vacancies and the time for the election of their successors.

Such notice is required to be given "fifteen days" before the day of the election, and "on two successive Sabbaths" at the stated meeting for public worship.

The law provides, that when an election is invalid "through defect of due notice, or otherwise, the trustees of said church, congregation or religious society, or a majority of them, shall immediately thereafter give notice thereof, in writing," as prescribed for the regular election and the election be held as herein prescribed.

ELECTION.

At the election of trustees "two" elders of the church are to "preside," "receive the votes of the electors," and be "the officers to return the names of the persons who by plurality of voices, shall be elected to serve as trustees," and these returning officers shall "immediately" thereafter certify under their hands and seals, the names of the persons elected to serve as trustees, "and *such certificate* shall entitle the persons elected to act as trustees."

"And in case any trustee shall die, or refuse to act, or remove, within a year, notice thereof shall be given by the trustees as aforesaid, and a new election appointed and held, and another trustee be elected in his stead, in manner aforesaid."

VOTERS.

At such election, no one may vote until they have been "a stated attendant on divine worship in said church . . . at least one year before such election, and shall have contributed to the support of said church . . . according to the usages and customs thereof, and that the clerk to said trustees shall keep a register of the names of all such persons as desire to become stated hearers in the said church . . . and shall therein note the time when such request was made, and the said clerk shall attend all such subsequent elections, in order to test the qualifications of such electors, in case the same should be questioned."

Male and female, of full age, complying with the above conditions are, by law, entitled to vote.

TERM OF OFFICE AND VACANCIES.

Trustees "hold their offices during the term for which they were elected, and until their successors are chosen."

A vacancy is created by expiration of term of office, and when any trustee resigns, or ceases to be a member of the society, or ceases to statedly attend upon and support its services, then "his place shall be declared vacant by a notice of the board of trustees to the church," or society "and said church . . . shall proceed to fill the vacancy, as provided in the above mentioned act."

Section 16. "Whenever a religious corporation becomes dissolved by any law of the state, or through neglect of any such law, the *religious society* connected with such corporation may reincorporate itself, and thereupon, all the real and personal property which did belong to such dissolved corporation, at the time of its dissolution, shall vest in such new corporation for the said society."

The number of trustees may be increased or diminished at any annual meeting, provided notice of such shall have been given at least two weeks before, and that the whole number shall not exceed nine trustees, nor be less than three.

POWERS OF TRUSTEES.

The trustees are to "have and use a common seal, and may renew and alter the same at their pleasure."

They are "authorized and empowered" to take into their possession and custody all the *temporalities* belonging to the church, both real or personal estate, and however the same may have been acquired. "Also by their corporate name or title, to sue and be sued in all courts of law or equity, and to recover, hold, and enjoy all the debts, demands, rights and privileges, and all churches, meeting houses, parsonages and burying places, with the appurtenances. and all estates belonging to such church, in whatsoever manner the same may have been acquired," etc.

SECTION 4. "And also to purchase and hold other real and personal estate, and to demise, lease and improve the same *for the use of said church*,.....etc." "Also to repair and alter their churches or meeting-houses, and to erect others if necessary, and to erect dwelling-houses for the use of their ministers, and school-houses and other buildings for the use of said church,.....and such trustees shall also have power to make rules or orders for managing the temporal affairs of such church,.....and to dispose of all moneys belonging thereunto; and to regulate and order the renting of the pews in their churches or meeting houses, and all other matters relating to the temporal concerns and revenues of such church, congregation, or society; and to appoint a clerk and treasurer of their board, and a collector to collect and receive the said rents and revenues; and to regulate the fees to be allowed to such clerk, treasurer and collector, and them, or either of them, to remove at pleasure and appoint others in their stead; and such clerk shall enter all rules and orders made by such trustees, and payments ordered by them, in a book to be provided by them for that purpose."

Any two trustees can call a meeting of the board at any time.

A majority of the members of the board being lawfully convened constitutes a quorum, and "shall be competent to do and perform all matters and things which such trustees are authorized or required to do or perform."

A majority vote of the trustees present at a lawful meeting shall determine all questions and business.

"In case of an equal division, the presiding trustee shall have a casting vote."

LIMITATIONS OF POWERS.

SECTION 8. Provides that the trustees shall not "fix or ascertain any salary to be paid to any minister" "of any church," "but the same shall be ascertained by a majority of persons entitled to elect trustees, at a meeting to be called for that purpose," and such salaries duly ratified in writing, shall "be paid by the said trustees out of the revenues of such church, congregation, or society."

"The trustees of any church, congregation, or religious, society, incorporated under said section three of the above-mentioned act, shall administer the temporalities thereof, and hold and apply the estate and property belonging thereto, and the revenues of the same for the benefit of said corporation, according to the discipline, rules and usages of the denomination to which the church members of the corporation belong; and it shall not be lawful for the trustees to divert such estate, property, or revenues to any other purpose, except toward the support and maintenance of any religious, benevolent or other institution connected with such church, congregation or religious society."

SECTION 11. Provides that in the sale of church real estate, application must be made to a justice of the Supreme Court or a judge of the County Court, for an order for sale of any real estate belonging to the corporation, and that such justice or judge shall direct the application of the moneys arising from such sale, "to such uses as the same corporation, with the consent and approbation of" such justice, or judge, "shall conceive to be most for the interest of the society to which the real estate so sold did belong."

SHEDS.

No lease or deed is given in this society for the land upon which horse-sheds are built.

The trustees could not legally divert such property from church uses.

All such property is held by individuals in consideration of their being stated attendants upon the services and worship of the church.

When such attendance and its relation ceases, their rights in such shed property are vacated by their own act.

Shed holders cannot sell any rights they do not possess, therefore cannot sell their sheds to those not stated attendants upon the church.

The trustees have established an equitable plan of adjustment, when shed owners choose to change their church connections.

The trustees and the shed holder, each choose a person to represent them. These two representatives choose a

third. The three constitute a board of appraisement, the trustees taking the shed at its actual value as appraised.

PEW RENTING.

The pews of this society are sold annually to the highest bidder, the bid being either for the choice of pews, or for a specified pew, as the trustees see fit at the time. The annual sale occurs about the first Thursday in December.

Persons not present at the sale, and new comers during the year, can obtain such sittings as may be unoccupied, by application to the trustees.

THE CHURCH LAW.

INVOLVING ALSO THE MUTUAL RELATIONS OF SESSION AND TRUSTEES.

In general, the trustees are concerned with the temporalities; and the session with the spiritualities, including the control and management of the house for purposes of religious worship and all that pertains thereto.

At certain points their paths meet, and are guided by the following rules:

STATE LAW.

"The trustees -----shall administer the temporalities thereof, and hold and apply the estate and property belonging thereto; and the revenues of the same, for the benefit of said corporation, according to the discipline, rules and usages of the denomination to which the church members of the corporation belong."

RESPECTIVE RIGHTS OF TRUSTEES AND SESSION IN CONTROLLING THE HOUSE.

"Where a church edifice is held by trustees, the legal title, is vested in them; and having the title, the custody and care of the property, pertains to them for the uses and purposes for which they hold the trust. These uses and purposes are the worship of God, and the employment of such other means of spiritual improvement as may be consistent with the scriptures, and according to the order of the church; to which may be added, congregational meetings for business relating to the church or corporation.

By the constitution of the church, the session is charged with the supervision of the spiritual interests of the congregation; and this includes the right to direct and control the use of the building for the purposes of worship, as required or established by the special usage of the particular church, or the directory for worship. This being the principal purpose of the trust, the trustees are bound to respect the wishes and action of the session as to the use and occupation of the house of worship. The session is the organ or agent through whom the trustees are informed how and when the church building is to be occupied; and the trustees have no right to refuse compliance with the action of the session in this regard. These are general principles applicable to all cases, except, perhaps, in some localities where *special* statutory enactments by competent authority may confer other rights, or prescribe other duties."

"But there are other purposes for which the use of the church edifice is sometimes desired, which, though they partake of a religious or intellectual character, do not fall within the class of objects which are properly described as belonging to the worship of that congregation. The house may not be used for such purposes without the consent of the trustees; and this consent they may properly, in their discretion, refuse. As the function to determine what is a proper use of the house is vested in the session, the trustees have no legal right to grant the use of it for purposes which the session disapprove. And as the strict rights of those who are represented by the session to the use of the house, are limited to the worship of that congregation, the trustees are under *no obligation* to grant it for any other purpose."

"When the trustees grant the use of the house to others, contrary to the expressed wishes of the session, and, as they suppose, to the prejudice of the cause of religion and of that church, the proper appeal is, first, to the persons composing the congregation to whom the trustees are responsible; secondly, to the Presbytery, for their advice; and finally, if necessary, to the legal tribunals."

The above action of the highest ecclesiastical court is sustained by the following decision of the Supreme Court of the United States.

"In the use of the property for all religious services or ecclesiastical purposes, the Trustees are under the control of the session." Digest, p. 111.

SUPREME COURT DECISION—EXTRACT.

"One or two propositions, which seem to admit of no controversy, are proper to be noticed in this connection. 1, Both by the act of the — Legislature, creating the trustees of the church a body corporate, and by the acknowledged rules of the Presbyterian Church the trustees were the mere nominal title-holders and custodians of the church property; and other trustees were, or could be elected by the congregation, to supply their places, once in every two years. 2, That in the use of the property for all religious services or ecclesiastical purposes, the trustees were under the control of the church session. 3, That by the constitution of all Presbyterian churches, the session, which is the governing body in each, is composed of the ruling elders and pastor; and in all business of the session a majority of its members, (present) "govern; the number of elders for each congregation being variable."

"The trustees obviously hold possession for the use of persons who, by the constitution, usages, and laws of the Presbyterian body are entitled to that use. They are liable to removal by the congregation for whom they hold this trust; and others may be substituted in their places. They have no personal ownership or right beyond this, and are subject, in their official relations to the property, to the control of the session of the church."

"The possession of the elders, though accompanied with larger and more efficient powers of control, is still a fiduciary possession. It is as a session of the church alone that they could exercise power. Except by an order of the session in regular meeting, they have no right to make any order concerning the use of the building; and any action of the session is necessarily in the character of representatives of the church body by whose members it was elected."

Upon the back of the above judicial decision which was made in 1872, and in accord with the same, the general assembly of 1874, adopted the following:

1. "The constitution of our church charges the session with the supervision of the spiritual interests of the congregation, and *all services and matters pertaining thereto*; and

that any action, by the board of trustees, *unauthorized by the congregation*, tending to annul or contravene in any way such supervision and control, is illegal and void."

2. "That as regards the church building, Sabbath-school and lecture-room, the trustees have no right to grant or with-hold the use of either, against the wishes or consent of the session."

In 1869 the concurrent general assemblies, old and new school, now become one, ordered that "*imperfectly organized churches* are counseled and expected to become thoroughly Presbyterian, as early within the period of five years as may be permitted by the highest interest to be consulted, and no such churches shall be hereafter received."

a. The church session consists of pastor and ruling elders.—Digest, p. 123.

b. A minister and two elders constitute a quorum.

c. The vote of the session is the reception to membership, and must involve baptism.—Digest, p. 129.

d. Members of other evangelical churches are received on certificate.—Digest, p. 130.

e. Public worship—spiritual affairs.

1. "By our constitution (form of government, chap. 9, sec. 6, and directory for worship, chap. 4, sec. 4), the whole internal arrangement of a church, as to worship and order, is committed to the minister and session."—Digest, p. 782.

2. The "delicate and important matter of arranging and conducting the music as to them shall seem most for edification," is left "to each session."—Digest, p. 782.

3. Directory for worship, (chap. 4, sec. 4). "The proportion of the time of public worship to be spent in singing is left to the prudence of every minister; but it is recommended that more time be allowed for this excellent part of divine service than has been usual in most of our churches."

f. "The session has no power to prohibit collections ordered by the assembly."—Digest, p. 131.

g. Sabbath school and church.

The Sabbath school is "an important auxiliary to the church in the instruction and religious culture of her children.

As such it naturally comes under the direction of the pastor and session of each church, and they should ever be recognized as its proper guardians and superiors."

"They have no more right to relinquish this solemn responsibility than they have to give up the care, discipline and instruction of the church."

"With this obvious fact of the responsibilities of pastors for the children of their churches, the general assembly does hereby set forth the following principles as guides to pastors and sessions in fulfilling their duties in respect to the Sabbath School work:"

1. "The pastoral office involves the practical supervision of the Sabbath school.

The pastor should frequently, if not constantly, be present to counsel and aid those who may under him be engaged in the work of instruction."

2. "While the Holy Bible is the great text-book of the Sabbath school, it is eminently fitting that the summary of Christian doctrine as contained in our admirable Shorter Catechism should also be taught, and that a lesson therefrom should be recited at least once a month, and that at least once in a quarter the pastor himself should examine the whole school therein, adding thereto such explanations and illustrations as may to him seem proper."

3. "The books of the Sabbath school library should be wholly subject to the supervision of the pastor and ruling elders, and no work, except it be published by our Board of Publication, shall be admitted, which they have not approved. In this examination care should be taken that no book receives their sanction which might give the minds of children a bias unfavorable to the order, doctrine and practices of our church, or which might beget a taste for frivolous literature, or which does not impart some weighty truth or important information."—Digest, p. 645.

BENEVOLENCE.

"That so far as practicable each church should defray the expenses of its own Sabbath schools as a part of its

current expense, and the children be practically educated to make their offerings directly and intelligently to the benevolent work of the church."—G. A. Minutes 1887, p. 122.

h. The moneys for the poor are under the charge of the Deacons.

DISTINCTION BETWEEN THE CHURCH AND THE SOCIETY OR CONGREGATION.

1. The "church consists of a number of professing Christians with their offspring, voluntarily associated together for divine worship, and godly living, agreeably to the holy Scriptures; and submitting to a certain form of government."—Digest, p. 108.

2. The society or congregation, consists of those and their children, church members or otherwise, who are stated attendants on divine worship, and contribute to its support according to the customs or usages thereof.

3. Those of a mature age, without respect to sex, are entitled to vote in their respective departments.

4. The jurisdiction of the church and session pertains to the spiritual affairs, including the election of elders and deacons and management of religious services.

5. The jurisdiction of the society or congregation pertains to the temporalities, including the election of trustees. And also the right to vote on the question of calling a minister, and fix the amount of compensation to be offered him.

F.

ECCLESIASTICAL COUNCILS AND SUPPLIES.

COUNCILS.

The following councils met in Victor, in addition to those already mentioned as convening for installation, and dissolution of pastoral relation.

October 7, 1802

Rev. Joseph Grover, Rev. James Hotchkin, Rev. Timothy Field, Rev. Abijah Warren.

March 7, 1810

Rev. Oliver Ayer, Rev. Aaron C. Collins, Rev. Eben Norton. Rev. Timothy Buel.

January 11, 1811

Rev. Howell P. Powell, Rev. Aaron C. Collins, Rev. John Niles, Deacon Perinton Paine, from Phelps, Mr. Brown, from Elmira.

June 20, 1811

Rev. Aaron C. Collins, Rev. Howell P. Powell, Rev. Lyman Barrett.

December 15, 1813

Rev. Oliver Ayer, Rev. Aaron C. Collins, Rev. Ezekiel T. Chapman, Rev. Dennis O. Griswold, Rev. John Adams.

April 6, 1825

Rev. John Taylor, Rev. C. Thorpe. Rev. Abijah Warren.

March 13, 1827

Rev. John Taylor, Rev. Ebenezer Raymond, Rev. Avelyn Sedgwick, Rev. John C. Whittlesey, Rev. James Cahoon; convened at residence of William Bushnell.

A few of the more prominent supplies.

Rev. Joseph Grover, Rev. Aaron C. Collins, Rev. Oliver Ayer, Rev. Charles Moshier, Rev. Julius Steele, Rev. Solomom Allen, Rev. John Taylor, Rev. Ebenezer Fitch, D. D., Rev. Silas C. Brown, Rev. Byron Bosworth, Rev. E. A. Platt, Rev. Dr. A. G. Hall, Rev. Henry M. Morey, Rev. Luther Concklin, Rev. John E. Baker, Rev. Frederick H. Adams, Rev. Louis Bodwell, Rev. Joseph McNulty, Rev. Charles Kittredge, Rev. Wm. A. Smith, Rev. Walter S. Drysdale, Rev. Dr. Doughal McColl.

Rev. Nathaniel Steele of East Bloomfield, preached occasionally in Victor prior to the organization of the church.

Miss Sarah F. Smiley, Mrs. Elizabeth Comstock, and Mrs. Mary J. Weaver, addressed a temperance gathering in the church in 1871, and subsequently Miss Mary S. Knowles.

These are only some of many whose presence have added interest to this pulpit.

Most of the above are recorded as administering the Lord's Supper. The records in this, as in many other respects are defective in interesting features peculiar to the life of every church.

ERRATA.

- p. 2, Note, 1798 for 1788.
 - p. 6, line 24, *led* for *lead*.
 - p. 6, " 28, after *on* insert *to*.
 - p. 8, " 20, (") after *firing*.
 - p. 20, " 16, 1799 for 1779.
 - p. 33, " 7, *derelict*.
 - p. 39, " 8, *government*.
 - p. 62, *J. Trumbull* for *Trumbell*.
 - p. 64, line 1, 1885 for 1880.
 - p. 64, read Young People's Sabbath Evening prayer-meeting was *re*-established.
 - p. 84, *Eliphlia Beach*.
 - p. 103, *Harry Pimm*.
 - p. 115, line 4, *annually*,
- Other press mistakes are unimportant.







